DOCUMENT RESUME

ED 193 383 UD 020 914

TITLE	Project TIES: Tracing Individual Ethnic Sources. Activities, Grades 10-12.
INSTITUTION	Allegheny Intermediate Unit, Pittsburgh, Pa.
SPONS AGENCY	Office of Education (DHEW), Washington, D.C.
BUREAU NO	549AH80153
PUB DATE	79
NOTE	107p.; Page 31 (Map) may be marginally legible due to small print.
EDRS PRICE	MF01/PC05 Plus Postage.
DESCRIPTORS	*Cultural Background; Cultural Differences; Cultural Interrelationships; *Ethnicity; Ethnic Relations; *Instructional Materials; *Multicultural Education; Secondary Education

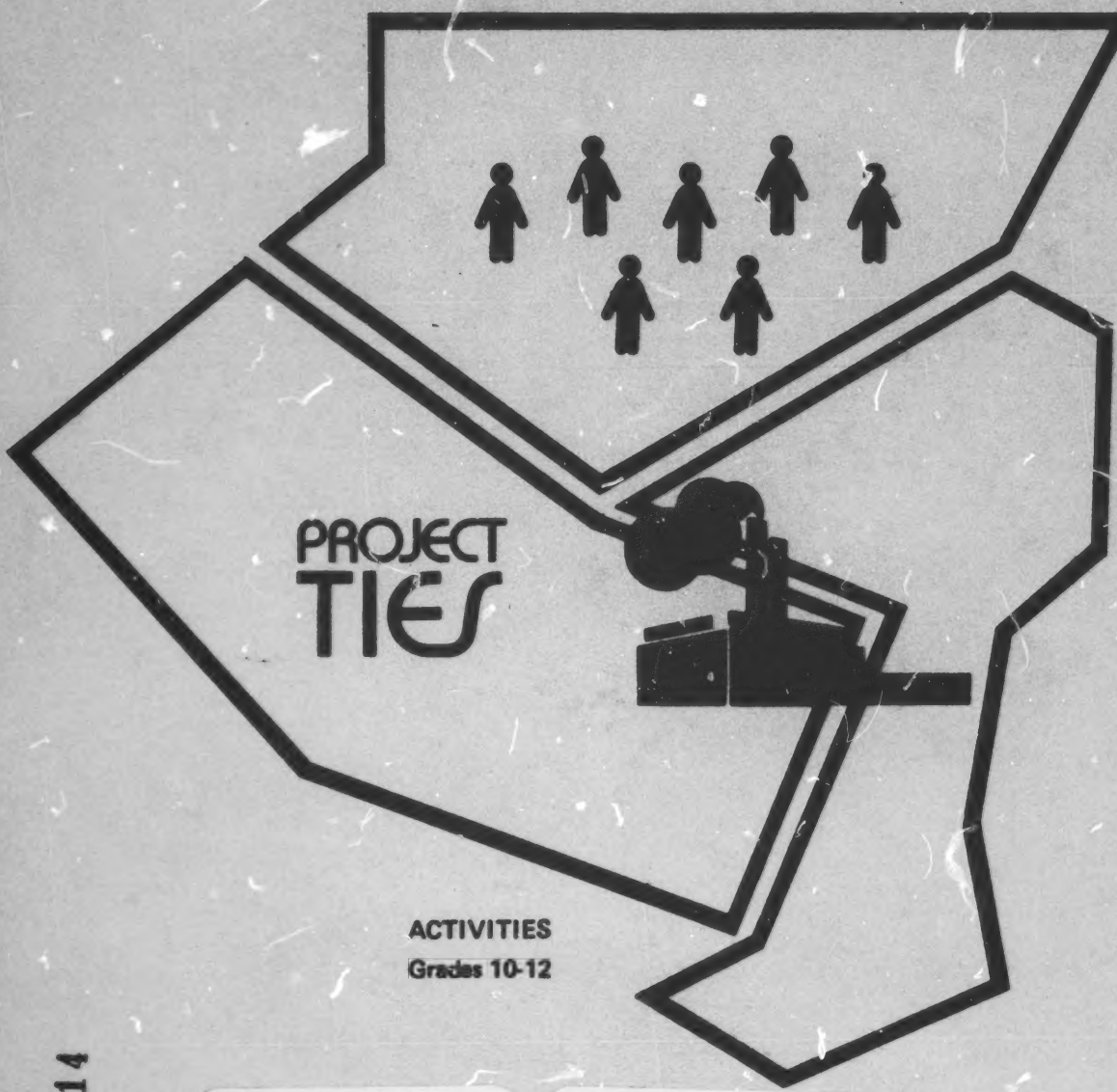
ABSTRACT

Tracing Individual Ethnic Sources (Project TIES) offers students a chance to explore the area of ethnicity by first examining their own family and cultural heritage and then comparing their history to that of others in the hope of reinforcing the universality of culture, promoting the acceptance of ethnic diversity, and restraining cultural chauvinism. This guide contains an activity and skill-oriented curriculum designed to provide students in grades 10-12 with the tools for carrying out their investigations. The first group of activities ("My Ethnic Heritage") highlights the student's own ethnic and family background. The second group ("Where Do I Fit?") compares the students experiences to classroom, local, and national patterns. Finally, the curriculum attempts to bridge the gap between the ethnocentrism of studying one's own past and the abstractness of learning about the wider society by focusing on cultural interactions in the third group of activities ("Intergroup Relations"). (Author/MK)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED193383

Tracing Individual Ethnic Sources



ACTIVITIES

Grades 10-12

US020914

U S DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
Marion C. Karl
Allegheny Intermediate Unit
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

Project TIES

Tracing Individual Ethnic Sources

Ethnic Heritage Studies Program
Project Number: 549 AH 80153
Funded By: Title IX, ESEA Act, 1965

"The activity which is the subject of this report was supported in whole or in part by the U.S.O.E., Department of Health, Education and Welfare. However, the opinions expressed herein do not necessarily reflect the position or policy of the U.S.O.E. or the Pennsylvania Department of Education and no official endorsement by the U.S.O.E. or the PDE should be inferred."

Linda K. Pritchard * Project Director
Graphics By: Rebecca Clawson Stitt

Allegheny Intermediate Unit

Suite 1300 - Two Allegheny Center
Pittsburgh, Pennsylvania 15212

Dr. Harold E. Oyer, Executive Director
Dr. Therese T. Walter, Assistant Executive Director
Mrs. Marion C. Karl, Director, Developmental Programs

Instructional Support Services
1979

AUG 2 1 1980

"I'm just an Irish, Negro, Jewish, Italian, French and English, Spanish, Russian, Chinese, Polish, Scotch, Hungarian, Litvak, Swedish, Finnish, Canadian, Greek and Turk and Czech and double Czech American."

from Ballad for Americans by John Latouche and Earl Robinson*

PROJECT TIES

Tracing Individual Ethnic Sources

Immigration and ethnic identification spark conflicting responses from American society. At the same time that we celebrate the cultural diversity of our past and present foreign-born, we insist that immigrants conform to the current values and behavioral standards of mainstream America. The ensuing struggles are painful; the issues--Americanization, assimilation, discrimination, prejudice--explosive.

Project TIES offers students at four educational levels (grades 1-3, 4-6, 7-9, and 10-12) a chance to explore the sensitive area of ethnicity by first examining their own family and cultural heritage and then comparing their history to that of others. We hope that this kind of investigation will reinforce the universality of culture, promote the acceptance of ethnic diversity, and restrain cultural chauvinism.

The following booklet contains an activity and skill-oriented curriculum designed to provide students at one educational level with the tools to investigate and appreciate their own and others' ethnic heritage. Approximately twelve activities of varying complexity and duration are included.

*Reprinted from Peter I. Rose, Nation of Nations, (Random House, 1972), p. XIV.

Each activity is discrete and self-contained so that it can be integrated into existing courses of study and made relevant to each classroom. Together, however, the activities constitute an integrated unit on ethnicity. The first group of activities highlights the student's own ethnic and family background. The second group of activities builds on the student's own experience and compares it to classroom, local, and national patterns. The third group of activities attempts to bridge the gap between the ethnocentrism of studying one's own past and the abstractness of learning about the wider society by focusing on past and present cultural interaction.

Although each activity stands alone and may be used independently, in order to maintain the unity of the project, the teacher should begin with one or more activities in Part A: "My Ethnic Heritage"; proceed to activities in Part B: "Where Do I Fit"; and culminate the course of study with activities in Part C: "Intergroup Relations."

Additional background information for the activities can be found in the Teacher Resource Booklet. It contains reprinted articles, charts and tables, resources, and other information about immigration and the formation of ethnic communities in the United States and in Allegheny County (Pittsburgh), Pennsylvania.

Project TIES' materials appear under five separate covers: Activities, Grades 1-3; Activities, Grades 4-6; Activities, Grades 7-9; Activities, Grades 10-12; and the Teacher Resource Booklet. For further information, contact:

Linda K. Pritchard
Director, Project TIES
Allegheny Intermediate Unit
Two Allegheny Center
Suite 1300
Pittsburgh, PA 15212

Acknowledgements

Project TIES resulted from an Ethnic Heritage Studies grant from the United States Office Of Education (Title IX, ESEA, 1965) to the Allegheny Intermediate Unit. Many people played major roles in the completion of the curricula. Marion C. Karl, Director of Developmental Programs at the Allegheny Intermediate Unit, wrote the initial proposal and supervised the project during all stages. Rose A. Connor handled the mountains of paperwork for the Project and painstakingly proofread each curriculum.

Thirty-seven teachers from six districts within the Allegheny Intermediate Unit field-tested the curricula. Their suggestions and the observations of the Project TIES director are the basis for the revised curricula. The project's thanks go to:

Carlynton School District

Clare Horne, Court School, gr. 2
John Torchia, Court School, gr. 6
Wanda Clay, Carlynton High, gr. 12
Grover Smith, Carlynton Middle, gr.8
Rene Harris, Carlynton High, gr. 8

Deer Lakes School District

Pat Henry, Curtisville School, gr. 2
Louise Hill, John F. Kennedy School, gr. 3
Walt Cesaretti, Bairdford School, gr. 4-6
Hannah Eakes, Deer Lakes Jr. High, gr. 7
Larry Malobicky, Deer Lakes Jr. High, gr. 7
Joseph DeFazio, Deer Lakes Sr. High, gr. 11
Leonard Scimio, Deer Lakes Sr. High, gr. 11

Duquesne School District

Sandra Novak, John F. Kennedy, gr. 1
Dolores Labuda, Duquesne Middle, gr.5
Patricia Brady, Duquesne Middle, gr.7
Don Lennon, Duquesne High, gr. 10

Penn Hills School District

Jan Pottmeyer, William Penn School, gr.5
Nate Williams, Dible School, gr. 5
Pat Betts, Penn Junior High, gr. 7
Tom English, Linton Inter. High, gr. 10

Shaler Area School District

Evelyn Sambol, Jeffery School, gr. 1
Dayle Olechnowicz, Rogers School,gr.2
Cora Schlieper, Wilson School, gr. 4
Sally Buncher, Glenshaw School, gr.4
Richard Heckert, Etna 7th Gr.Sch.,gr.7
Al Jacobs, Shaler Jr. High, gr. 9
Joe Belotti, Shaler Sr. High, gr.12
Al Heinricher, Shaler Sr. High, gr.11

West Mifflin School District

LouRene Rushe, Clara Barton School, gr. 3
Joan Thayer, Whitaker School, gr. 3
Clare Hemminger, Locust Grove School, gr.6
David Grob, Edison Junior High, gr. 7
Robert Schuchert, Lebanon Jr. High, gr. 8
Carol Evans, North High School, gr. 10
Tom Trosch, South High School, gr. 10

Consultants helped to research and revise the curricula. Shelley B. McCloskey, a fifth grade teacher at Wightman School in Pittsburgh, Pennsylvania, worked on the activities for grades 1-3 and 4-6, and Nancy Varner from the Pennsylvania Ethnic Heritage Studies Center revised them; Dena B. Meyers, a reading specialist with the Pittsburgh/Mt. Oliver Intermediate Unit, wrote the junior high curriculum, and revised grades 1-3 and 4-6; and Richard A. Williams, a social studies teacher at Plum Senior High School in Plum Borough School District, helped to develop the senior high activities, and Al Heinricher, a Shaler Area High School social studies teacher revised the curriculum. Nora H. Faires, from the

Department of History at the University of Pittsburgh, worked on the Teacher Resource Booklet, the activities for grades 7-12, and the introduction to each section; and Ileen DeVault, also from the Department of History, University of Pittsburgh, annotated the bibliography in the Teacher Resource Booklet.

The Advisory Council has been a source of community support for Project TIES. Its members, who have given up valuable time to read materials and to attend meetings, include:

John Badovinac, National President. Croatian Fraternal Union of America

Robert E. Capone, Superintendent, Duquesne City School District

Robert Donnorummo, Russian and European Studies, University Center for International Studies, University of Pittsburgh

Nora H. Faires, Department of History, University of Pittsburgh

Jonathan K. Flint, Coordinator of Educational Programs, Pennsylvania Ethnic Heritage Studies Center, University of Pittsburgh

J. Jonathan Levine, Director, American Jewish Committee, Pittsburgh chapter

C. Rollo Turner, Department of Sociology, University of Pittsburgh

John P. Wisniewski, Vice Chairman, Polish Room Committee, University of Pgh.

Andrew Yuhas, Superintendent, Penn Hills School District

Stephen Zupcic, Office of Urban and Community Services, University of Pgh.

Special thanks go to several members of the Advisory Council: Jonathan Flint, Jonathan Levine, and Nora Faires.

On behalf of Project TIES, I would like to extend my thanks to everyone who has helped with the curricula.

Linda K. Pritchard
Director, Project TIES
1978-79

TABLE OF CONTENTS

Activities for Grades 10-12

A. MY ETHNIC HERITAGE

General Concept: Every person belongs to a social group or groups which maintain a distinctive culture.

Introduction 1

Activities

1. Ethnicity In My Life. 3
2. Family History. 9
3. Kinship and Customs 26
4. Community 33

B. WHERE DO I FIT?

General Concept: American society is composed of many different cultural groups.

Introduction 39

Activities

1. Ethnicity and a Richer World. 41
2. Ethnic Clusters 48
3. Industry and Ethnicity. 53
4. Three Generations 64

C. INTERGROUP RELATIONS

General Concept: The interaction of cultural groups often results in conflict.

Introduction 69

Activities

1. The Will. 71
2. Ethnic Stereotyping 74
3. Ethnic Clash. 79
4. La Causa Clout. 89

A. MY ETHNIC HERITAGE

General Concept: Every person belongs to a social group or groups which maintain a distinctive culture.

INTRODUCTION

When most of us think of "ethnic," "ethnicity," or "ethnic heritage," we conjure up a vision of immigrants dressed in peasant costumes, arriving at Ellis Island in crowded boats, and bewildered by the strange language and ways of the "real" Americans they meet. In fact, every human being has an ethnic identity, or set of customs, beliefs, rituals, values, and ways of acting that derive, to some degree, from their cultural or national background. What is unusual about American society is the mixture of ethnic identities and the resulting cultural diversity that four decades of immigration has produced.

The activities in this section, "My Ethnic Heritage," ask students to trace some of the multifarious ethnic strands in their background and to analyze the influence of ethnicity on their lives. Although the activities require some genealogical research, the purpose of the section is not to complete a family tree, but to sensitize students to the importance of ethnicity in their lives and to give them pride in their ethnic heritage. Furthermore, sorting out their own ethnic background should make students aware of how varied and important cultural differences can be, how they influence behavior in ways not understood or appreciated, and how they contribute to a more diverse, and more exciting world.

The role of ethnicity in the lives of students will vary. It may be as simple and unself-conscious as a preference for friends from the same cultural background, an enjoyment of certain types of amusements, or a tendency to value certain character traits, such as courage, openness, or demonstrativeness, more than others. It may be more complex and more self-conscious, such as an involvement in ethnic organizations, a highly ritualized observance of certain holidays and occasions, a commitment to maintain certain customs in the home, or a need to marry and live within the same ethnic group. Regardless of the degree of self-consciousness or the simplicity or complexity of the ethnic behavior, all students, like all people, bring their ethnicity with them into school, work, and play. It is part of the filter of attitudes that shape how a person sees and responds to society.

The same is true for the "real" American as well as the "newcomer." As we know, Americans are all immigrants. The native Americans, or "Indians" as whites called them, preceded other settlers by hundreds of years. As white colonists--mostly English, but including Germans, Swedes, French, Dutch, and others--settled here, they adapted their own ethnicity to the new environment. Their customs and beliefs became the dominant culture of the land, as the colonists enslaved the Africans they captured and brought to America and nearly annihilated the Native American population. To a great degree, they remain the accepted standard of culture in the United States today. This largely WASP (White Anglo Saxon Protestant) culture may not be recognized as ethnic, but it is no less so than others.

As new immigrants entered the country, they brought and adapted their own traditions and values. From the beginning, however, the new culture was devalued as a second and minority culture compared to the dominant WASP culture. Most immigrant groups gradually gained social acceptance. Their values, beliefs, and traditions were viewed as different, perhaps, but their overall integration into American society allowed them to have different cultures and still be a part of the society.

For some immigrant groups, this tolerance of cultural distinctiveness has not materialized. By and large, the latest immigrants, the Puerto Ricans, Mexicans, Cubans, and Indochinese, remain minority groups in the land. Nonwhite groups, in general, remain as minority groups, as subordinant groups in the white-dominated society, rather than simply ethnic groups with subcultures of their own. This is as true of Black Americans and Spanish- and Mexican-Americans who have been in this nation for centuries as for more recent nonwhite immigrants.

Ethnic identity for minority group members and descendants of most ethnic groups has mixed implications. On one hand, it is their heritage, the substance of their life, and on the other, it is precisely what sets them apart from "real" Americans. Students may feel both embarrassed and gratified by their ethnicity. Project TIES is committed to cultivating sensitivity about issues of cultural discrimination and subordination in order to allow all students to take pride in their heritage. It is critical not to underestimate the degree to which each immigrant culture has been undercut and devalued in the processes of adaption to the dominant culture nor to slight the overall divergence of nonwhite and white ethnic experience. In particular, teachers must take special care not to embarrass minority group members further, but to increase the status of their culture in their own and the rest of the class' eyes.

Most of us do not have a "pure" ethnic identity or heritage which is based on only one national origin or cultural group. Tracing the various strands of our heritage, seeing which parts have been emphasized and in which facets of life, is as valid as establishing the preservation of one particular ethnic group's customs. After all, each different mixture contributes to the cultural diversity of our society.

A. MY ETHNIC HERITAGE

General Concept: Every person belongs to a social group or groups which maintain a distinctive culture.

1. ETHNICITY IN MY LIFE*

Introduction:

In a country filled with past and present immigrants who practice a variety of ethnic customs and hold diverse beliefs, the study of ethnicity is particularly important. Yet the children, grandchildren, and great-grandchildren of former immigrants often do not realize the role ethnicty has played and continues to play in their lives. This activity provides students with a chance to consider the salience of ethnicity to their own lives, to their families, and to others in the classroom. Although some of the students may conclude that ethnicity is not very important to their own life, they may see that it is to other people. It may also help studentsgain insights into why some groups of people do not get along with other people.

Specific Objectives:

Students will recognize that everyone has an ethnic identity.

Students will recognize ethnicity in their own personal and family life.

Students will recognize some of the factors that determine ethnic affiliation and identity.

Materials:

"Ethnicity in My Life Questionnaire" (see end of activity)

"Ethnicity in My Life Conclusions" (see end of activity)

Procedures:

Note to teachers: Filling out the questionnaires may require parental help, so you should give out the assignment one or two days before you will discuss it in class. As with any informational questionnaire, obtain the permission of your building principal before this activity begins.

*This activity is adapted from one by Gary R. Smith and George Otero in Teaching About Ethnic Heritage (Center for Teaching International Studies, University of Denver, 1977), p. 19-20.

Step 1 - Discuss "ethnic identity" with your class. Bring out the following points.

a. Everyone has an ethnic identity determined by color of skin, countries where family members originated, residence, language, customs and preferences.

b. Certain factors influence how people perceive different ethnic identities:
- whether it is the majority or minority identity
- whether the majority and minority cultures are very different
- whether one ethnic identity has more power and prestige
- whether people of many ethnic identities regularly deal with each other
- whether there is a history of conflict among ethnic identities

c. Some people may not recognize that ethnic identity is important to them. See if students can determine why this might be true for:
- members of the "majority" identity
- people who only deal with those with the same identity

d. Ethnic identity is a major factor in determining peoples' values, customs, expectations, family situations. (Have students give examples.)

Step 2 - Pass out copies of the "Ethnicity in My Life Questionnaire." Go through the questions to make sure everyone understands them. Indicate that these sheets will be confidential and no one but the student will see them without explicit permission from the student. Ask students to take it home and fill it out as completely as possible. Encourage students to ask parents or relatives to help with the questionnaire.

Step 3 - Have students bring the completed sheets to class on an assigned day. Pass out "Ethnicity In My Life Conclusions" and ask students to fill them out on the basis of the questionnaire.

Step 4 - Either in small groups or with the entire class, discuss the following:

a. How do your answers on the Conclusions sheet compare with others in the class. How would you explain the fact that other students have different responses to the questions?

b. Which questions do you feel tell most about your ethnicity? About someone else's ethnicity? Why?

c. Do you find that your ethnic background matters more or less to you than it does to others in your class? Why do you believe this is true? Do you find that you are less concerned or more concerned about your ethnicity than are your parents? Other relatives? How would you account for the different feelings about ethnicity in your family?

d. What factors determine ethnic affiliation and identity? (Have students generate a list from their handouts, and place this list on the board). This can provide a good discussion to arrive at a working definition of ethnic group.

Step 5 - Conclude the discussion by drawing up a working definition of ethnic identity and ethnic group.

ETHNICITY IN MY LIFE QUESTIONNIARE

Place a check mark (✔) by the items which you feel apply to you:

___1. I attend the same church my parents attend.

___2. My parents attend the same church their grandparents attend (ed).

___3. I dress differently than other kids in my school.

___4. I celebrate certain holidays that the majority of Americans do not.

___5. I speak English with a heavy accent.

___6. My religion requires that I not celebrate certain holidays in our nation.

___7. I would prefer to marry someone of my own religious and/or racial group.

___8. Everyone in my home speaks predominantly English.

___9. At least one of my parents came to the United States from another country.

___10. At least one of my grandparents came to the United States from another country.

___11. In my family we practice customs I would consider different from those of most Americans.

___12. My family feels that it is important that we attend events and ceremonies related to our national/religious background.

___13. We live in the city and neighborhood we do because we share certain customs and beliefs those around us hold.

___14. I frequently speak two languages.

___15. It is important for me and my family to socialize with people who have similar backgrounds.

___16. I feel it is important to keep family traditions alive.

___17. I feel it is important to use another language besides English.

___18. I would like to visit the country my family came from more than any other foreign country I can think of.

___19. It bothers me when other people make fun of another group's customs and language.

___20. I belong to a club or organization that is related to my family's religious and national background. (For example, Knights of Columbus, Tamburitzans, etc.)

___21. I was born in the United States.

___22. My family has always spoken English.

___23. My family name has always been the same, even generations ago.

ETHNICTY IN MY LIFE CONCLUSIONS

1. What is your ethnic identity? (Describe national origins, religion, language, customs.)

2. How important is your ethnic identity? Why?

3. The emphasis on ethnic groups and on differences among peoples is dangerous. I feel we should all try to forget our cultural and ethnic differences and recognize ourselves as Americans first. Do you agree or disagree? Explain your answer.

A. MY ETHNIC HERITAGE

General Concept: Every person belongs to a social group or groups which maintain a distinctive culture.

2. FAMILY HISTORY*

Introduction:

The purpose of this activity is to put students in touch with themselves by learning about the collective past of their families, or the "roots" approach used so effectively by Alex Haley. Family history, however, is not simply completing a family tree or doing genealogical research. Lists of names, birth and death dates, or who great-uncle Sidney married mean nothing, especially to high school students. Family history is taking some information (as much as is readily accessible) about several generations of family members and reconstructing the collective family experience through time. The major objective of this activity is for students to understand how their families' experiences and cultural backgrounds affect their lives. Hopefully, this will suggest to students that other people exist in a cultural context which may be very different than theirs but nonetheless valid.

Specific Objectives:

Students will construct a family history.

Students will describe their own ethnic background.

Students will identify some traditions, occupations, and beliefs held by members of their family in other generations which have affected their lives.

Students will complete at least one oral history interview.

Students will recognize how their family histories are similiar to and different from other class members.

Materials:

"Family Tree" form (see end of activity)

"Basic Oral History Ethnicity Questionnaire" (see end of activity)

*Much of this activity taken from Carlos E. Cortes, Understanding You and Them: Tips for Teaching About Ethnicity (Boulder, Colorado: Social Science Education Consortium, Inc., 1976), p. 25-26.

"Searching For Your Ancestors" reading (optional - see end of activity)

Tape recorders (optional)

Procedures:

Note to teachers: Not all students (or parents) will be willing to explore their personal histories in this way, and many will not have the resources to do so. Before requiring that all students complete this assignment, it would be wise to get parental permission.

If students (or their parents) do not wish to participate in this activity (or if the student's family has already constructed a family tree), assign an alternate assignment. (See end of activity.)

You must decide at the outset how much time you wish to allot for the activity. You may structure the activity to take as short or as long a time as you wish, but remember that it will require a lot of time outside of class for students to arrange and complete interviews, to visit libraries or courthouses, or to correspond with relatives who do not live in the same city. Because the information sources for students will vary tremendously and because some students (or members of a student's family) will already have completed family trees, you should build flexibility and alternative assignments into the procedure.

Step 1 - Introduce the project to the students with something similar to the following:

"All of us have questions about who we are. We can look about us at our physical surroundings and at our friends and find answers to some of our questions, but much of what we are today has roots in our personal backgrounds. A good way to discover why we behave in certain ways and not in others, or why we believe in certain things and not in others, is to look at our pasts. Our attitudes and much of our belief systems have developed in some family context. It's important for us to understand this heritage.

Any family is a good subject for a family history. In many cases one side of the family has exerted more influence than the other, or there is little information about one set of grandparents but a gread deal for the other. If this is the case, don't worry; tell more about the side for which you can get more information. But do try to get some material for all four grandparents. You may include information on your great-grandparents, but keep in mind that it will take time to collect it. Be sure to tell something about the lives of your own parents."

Review the major parts of the assignment: family tree, interviews with family members, and a "family history" report. Suggest a timetable for each part. Discuss the "personal" nature of this assignment. Stress that it is not meant to elicit embarrassing or

painful details about their family background. Students should feel free to ignore or de-emphasize any parts of the assignment which make them feel uncomfortable. They should obtain permission to participate in this project from their parents.

Step 2 - Assign students to make a family tree. (You may use the form at the end of the activity or design another. You might wish to have students include other information, such as occupation, date of marriage, or brothers and sisters.)

Note to teacher: Unless you have a lot of experience in genealogy or wish to get it along with your students, assign students to construct a family tree from talking to other members of their family rather than researching it themselves. If you wish students to research their family tree, you must give specific directions as to the location of records and their use and even arrange appropriate field trips. If you are especially interested in this part of the assignment, "Searching For Your Ancestors" (see end of activity) discusses genealogical sources available for Allegheny County. Don't lose the forest for the trees; a family tree is only a small part of a family history.

Step 3 - Assign students to interview one or more relatives over age sixty (if possible) about their family's history. These could be either relatives on the family tree or additional ones (aunts, cousins, etc.) not on the chart. (The more relatives they interview, the more the students learn about their families, but the longer the activity takes. Also, the older the relative, the more information they would get about their family.)

Use the interview schedule form at the end of activity or have students develop their own interview questionnaire.

Have students tape record the interview to share with others in the class. (optional)

Step 4 - Assign students to write a family history report with all the materials they have gathered.

Suggestions for the student:

After you have gathered this material, you will want to organize the information into a report.

A. Have a title page. You might simply call your report "The History of the _____ Family" with your family name in the blank. Or you might try a fancier title One boy whose family included both a horsethief and a sheriff titled his paper "Cops and Robbers: A History of the _____ Family." On the first page of your report, list the sources of information--i.e., the names of the persons you interviewed, the people to whom you wrote, etc.

B. Get organized. Now you have piles of notes and ideas, photographs, family mementos, and maps. Decide how you are going to use all of that information to tell the story of your family. This is a difficult task. Below is one suggestion for how to do it, but you should feel free to come up with your own way, and to use it, if it works better for your story and your data.

Suggestion - tell about: (a) The life of one grandmother up to marriage; (b) the life of the man she married up to time of marriage; (c) their married life together.

Then use the same arrangement for your other grandparents; then your parents. Each section can begin with the name of the person being discussed. You may have interviewed people, such as aunts and uncles or friends and neighbors, whose own stories are not told in your report, but who provided you with information to use. Be sure to give credit to those sources in a footnote or in the body of your paper, and use direct quotations from them as much as possible.

C. Write a summary in which you describe the role ethnicity played in shaping you and your family's daily life patterns. Draw some conclusions about how typical your family is.

D. A map showing all the places referred to in the paper adds a great deal of information. You could use outline maps, gas station maps on which you pinpoint certain towns, or maps you draw yourself.

E. Your teacher might ask you to share your paper with the class or may even wish to start a file of family histories. At any rate, write carefully and completely so that people who are not of your ethnic group will be able to understand the customs you describe. Include your family tree chart at the beginning of the report.

F. Show your complete report to the people who helped you prepare it.

Variations:

Assign students to construct a family tree for a famous Pittsburgh family. (i.e., The Heinz, Frick, Mellon or Scaife family.)

Assign students to read the Adam's Family Chronicles, Roots, or Out of this Furnace and construct a family genealogy from the information provided.

Assign students to write a history of the house they live in. When was it built and by whom? Describe all the families who have lived in it until the present.

Additional Resources:

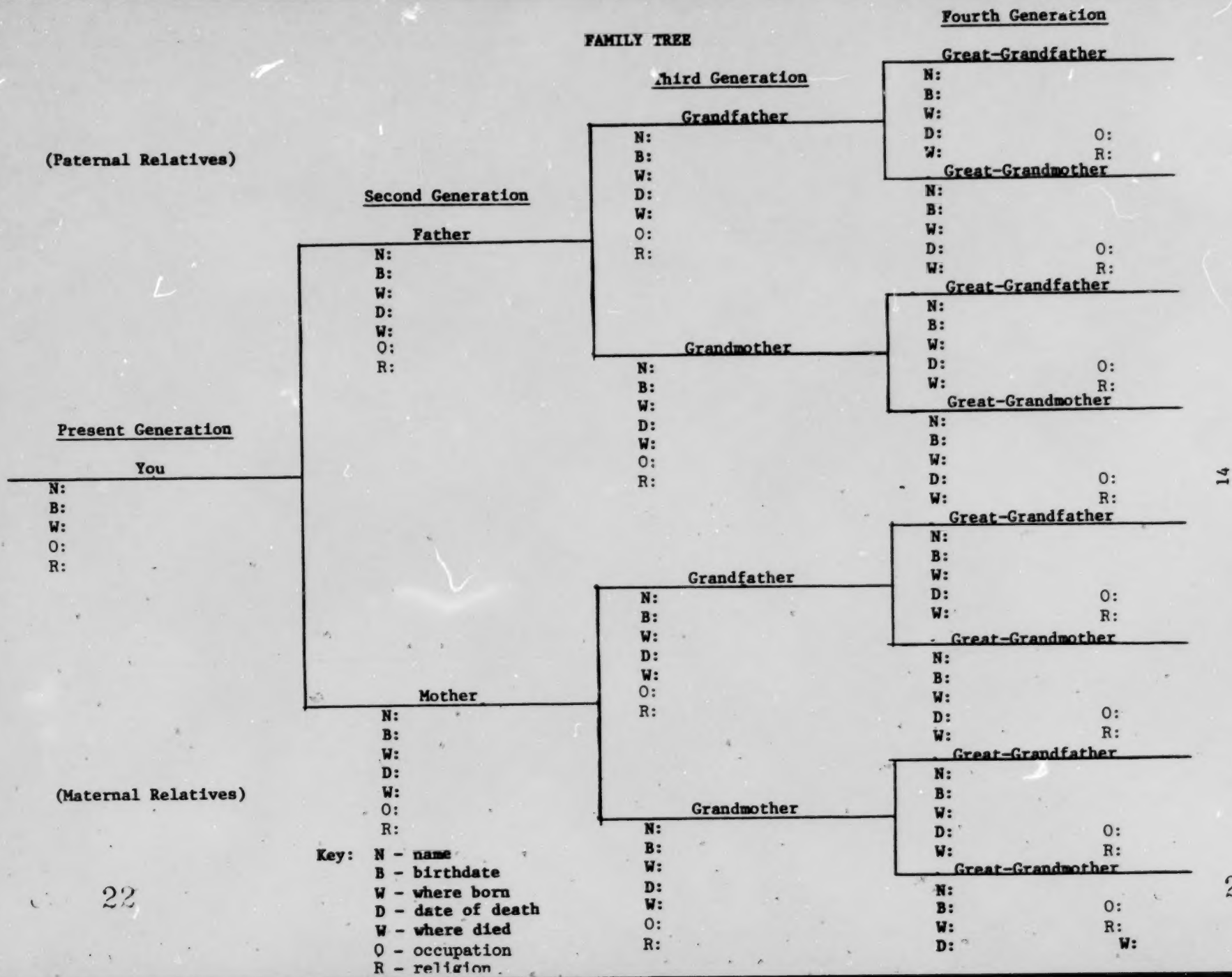
Bibliography -

Lichtman, Allan J. Your Family History. New York: Vintage Books, 1978.

Baum, Willa K. Oral History for the Local Historical Society. Nashville, Tennessee: Association of State and Local History, 1974.

Gorden, Raymond L. Interviewing: Strategy, Techniques, and Tactics. Homewood, Illinois: Dorsey Press, 1975.

FAMILY TREE


Present Generation
You
N:
B:
W:
O:
R:
(Paternal Relatives)
(Maternal Relatives)
Second Generation
Father
Mother
Third Generation
Grandfather
Grandmother
Grandfather
Grandmother
Fourth Generation
Great-Grandfather
Great-Grandmother
Great-Grandfather
Great-Grandmother
Great-Grandfather
Great-Grandmother
Great-Grandfather
Great-Grandmother
D:
W:
O:
R:
Key: N - name
B - birthdate
W - where born
D - date of death
W - where died
O - occupation
R - religion

BASIC ORAL HISTORY ETHNICITY QUESTIONNAIRE*

The following are sample questions around main topics to help you get started with your interview. You should follow-up these questions with related ones that come out of your discussion with the interviewee. You may use a tape recorder if you like. If not, take brief notes on what the interviewee says; do not try to write down every word.

1. Introduction: Basic questions for start of any interview
   a. Name of interviewer, place and date of interview
   b. Information about person being interviewed
      1. Name
      2. Age
      3. Place of birth
      4. Ethnic identity
      5. Occupation
      6. Religious and political affiliations

2. Residence:
   a. Where do you live?
   b. When did you enter this area? When did your family enter this area?
   c. Why did you come? Why did they come?
   d. Where did you or your family live before?
   e. Describe the neighborhood you live in.

3. Family history:
   a. Birthplace and ethnic identity of mother? father?
   b. All locations parents lived?
   c. Education of parents?
   d. Father's occupational history?
   e. Mother's occupational history? Inside home? Outside home?
   f. How were you raised as a child?
   g. How did you contribute to the family? (Chores, outside job?)
   h. Did any relatives or boarders live in your household?
   i. How many brothers or sisters did you have?
   j. Parents' views on religion, education, values, etc.?

4. Living situation:
   a. Are you married? Have you ever been married?
   b. Age at marriage?
   c. How did you meet your spouse?
   d. Ethnic identity of spouse?
   e. Do you have children? How many? How old?
   f. Are your attitudes toward children different than your parents? How?

*Developed by Linda K. Pritchard for Project TIES, Allegheny Intermediate Unit, Suite 1300, Two Allegheny Center, Pittsburgh, PA 15212.

5. Education:
   a. Did you attend school? How long?
   b. What did you study?
   c. How did you feel about school? Why?

6. Occupation:
   a. Did you work as a child? Outside of the home?
   b. Did any of your income go toward the support of your household?
   c. First adult occupation?
   d. Occupational advancements or declines?
   e. Did you have to move around in search of work?
   f. What was your last job? How long did you have it? How did you like it?
   g. Was your job hazardous? What measures were taken to insure safety?
   h. Were you ever in a union? Which one? Do you recall any strikes? What were the issues? What was your role? Were there strikebreakers? How do you feel about unions? Why?
   i. Were you ever discriminated against for any reason on the job?

7. Ethnicity:
   a. How important is your ethnic background to you?
   b. How has it affected your life?
   c. What ethnic customs or traditions do you practice?
   d. Have you ever been discriminated against because of your ethnic background or religion?
   e. What is the ethnic identity of your friends?
   f. How important is religion to you? How often do you attend religious services?
   g. How has your attitude toward ethnicity and religion changed over your lifetime?

SEARCHING FOR YOUR ANCESTORS*

by

Lois Martin Skalka

Susan Hendricks flipped through the indexed pages at the counter in the Allegheny County Marriage License Bureau. Looking for the name of her great-grandfather, she ran her finger impatiently up and down the pages under 1891. She turned the page, skimming the lines with a practiced eye, until she spotted the correct surname, Baker, Thomas W., and directly beside it, Abigail Dundridge. Her heart began beating rapidly. The elusive Abigail! She had found her maiden name at last. A copy of the marriage certificate would prove Abigail had married her great-grandfather Baker. It was her first real clue. Soon she would solve the mysterious circumstances surrounding Abigail's wedding.

This is not a scene from a Gothic novel. It's real life drama, the drama of tracing a family tree.

Today many are taking up the exciting pursuit of searching for their ancestors. Next to coin and stamp collecting, genealogy is the third largest hobby in the country.

Blowing away the cobwebs of yesterday often takes perseverance and patience The rewards are learning more about yourself and your heritage and the satisfaction of having your ancestors live again in the pages of your family history.

The reasons for charting a family history are varied. Some want to determine legal heirs or establish property rights. Others have a deep desire to know kinship with others of the same family name or they may wish to promote family reunions.

* This article originally appeared in Pittsburgh (Metropolitan Pittsburgh Public Broadcasting, Inc.), v. 7, No. 11 (November 1976), pp. 36-38.

Several summers ago Mary Lou and Ralph Bueck of Chalfont Borough attended a Clark family reunion for 150 at a cousin's home in Allison Park. The presiding figure was Mrs. Anna Clark, Mary Lou's 95-year-old grandmother. Her blue eyes, still button-bright and curious, sparkled as she recalled how her mother had raised 13 children. Greeting her descendants like a reigning matriarch, Mrs. Clark was radiant with pride and accomplishment, as she met, some for the first time, the relatives of her pioneer mother.

Sometimes there are a few skeletons dangling in a closet, but that's what makes searching for ancestors an intriguing hobby. You become a detective. The facts to be found are clues that help unravel the lives of long-forgotten generations.

If you're looking for Pennsylvania ancestors, the following can guide the search, show where and how to locate records and documents and provide some helpful hints.

Use a notebook with an inside pouch to store documents, and divide it in 10 divisions: (1) city directories; (2) birth and death records; (3) cemetery records; (4) marriage certificates; (5) church records; (6) probate court; (7) census returns: (8) immigration and naturalization; (9) ship passenger lists and (10) miscellaneous. This gives you an all-in-one reference source for your genealogical material.

Early state records and documents were kept haphazardly since there were no laws to assure their safekeeping. However, since Pennsylvania was a colonial state, an abundance of family papers and genealogical background exists concerning the early settlers and their offspring. Many have been reproduced into books and can be found in the Pennsylvania Archives in Harrisburg and through genealogical societies across the state.

But where do you start searching for your ancestors? How do you go about locating records and documents? Begin with your relatives, especially the older ones who like to talk about the past. After making a list of remembered names, related kin and information concerning each individual, check the Pennsylvania Room at the Carnegie Library. It contains a wide range of genealogical material. The library provides a free partial listing of reference sources that includes various books, pamphlets, magazines and specific services.

One of the most useful books on this list for tracing Pennsylvania ancestors is the Guide to Genealogical and Historical Research by Floyd G. Hoenstine. The book catalogues 2,000 items available from the Hoenstine Rental Library through an extensive index, citing titles, authors, and surnames of families whose records appear in the collected data.

Another useful genealogical tool is the informative pamphlet, Genealogical Records in the National Archives, which gives a comprehensive listing of their services.

The Western Pennsylvania Genealogical Society, founded in 1974, maintains a full program for those interested in genealogy. Most monthly meetings are held at the Historical Society of Western Pennsylvania, 4338 Bigelow Boulevard, and there are newsletters, quarterly journals, workshops, courses and field trips. Membership dues are $10 a year with an additional $5 for spouse.

Tracing a family tree is like working a maze. There are obstacles and blocks but eventually, with determination, the puzzle can be solved. Perhaps you will discover facts that shock you, but this knowledge, taken in the right perspective, will highlight the realization that your ancestors were humans who experienced the joy and suffering of life.

A bed-ridden resident in a local Pittsburgh nursing home recalls how unnerved she was when she discovered some of her mother's old letters in the attic.

Wrapped in crumbling newspaper inside an old steamer trunk, the letters revealed that her mother had loved a man other than her father. The young man wanted her mother to travel to California and, according to the lines written, she pieced together that her mother did not want to leave her secure life in Pittsburgh for adventure out West. A photograph among the letters, worn from age and handling, showed a mustachioed man with a light smile and steadfast eyes. The nursing home patient wondered how many time her mother stole away to the attic to gaze at the photo and re-read his letters.

"I'll never know," she says, sighing in remembrance, "but the letters revealed another side of my mother, not the strict disciplinarian I knew as I was growing up in East End."

Whether your forefathers fought in the snow and sleet of a bleak Valley Forge winter, or molded bottles in the glass factories of Birmingham (South Side), or labored in the steamy ironworks of Laughlin & Co., your heritage is rich with the soil of Pennsylvania . . . soil from which your family tree has grown and flourished.

Some Genealogical Resources

I. Birth and Death Records

(a) 1870-1905 Pittsburgh
Register of Wills

(b) 1893-1906 Allegheny County
Register of Wills

(c) All other counties - prior to January 1906
Orphan's Court

(d) January 1906 to date - Pittsburgh (32 wards)
Division of Vital Statistics
State Office Building

(e) January 1906 to date - Allegheny County and all Pennsylvania
Bureau of Vital Statistics
Department of Health
101 St. Mercer Street
New Castle, PA 16103

II. Marriage Certificates

(a) 1865 to date - Allegheny County
Marriage License Bureau
City-County Building

III. Court Records

(a) Property Deeds
Recorder of Deeds

(b) Estate Settlements
Orphan's Court

(c) Wills
Register of Wills

IV. Soldier Registry

(a) French & Indian, War of 1812, Revolutionary and Mexican wars
Pennsylvania Archives

(b) Civil War
Pennsylvania Archives - Bates index

(c) Soldier's Pensions
National Archives, Washington, D.C. 20408

V. Immigration and Naturalization

(a) Prior to September 1906 - various local courts where proceedings took place.

(b) September 1906 to date
Immigration & Naturalization
Federal Office Building, Pittsburgh

VI. Census Returns

(a) 1790-1880 - public domain
Census Records
National Archives, Washington, D.C. 20408

(b) 1900 to date - confidential
Census Bureau Service Branch
Bureau of Census
Pittsburg, Kansas 66762

Description of Records

City Directories

City or business directories alphabetically list names, addresses, occupations and employers of those living within the city's limit. Carnegie Library has directories dating from 1858 with a few scattered earlier ones.

An accurate accounting for a period of years of an individual's address often becomes a valuable clue to a person's identity when you are searching other records. Directories can also help pinpoint specific business establishments such as hospitals, churches, funeral homes and cemeteries for a given year.

Birth and Death Records

A birth certificate supplies the names of parents and country or city of birth. The death record provides the name and country or city of origin of the deceased, and birth date, funeral home, cause of death, place of burial and name of person who supplied the information. Birth and death records in Pennsylvania were not required to be registered until 1920 so that records of early ones are inconsistent.

When obtaining a copy of a document for Pittsburgh, (1906-present), it is best to use the facilities of the Division of Vital Statistics in the State Office Building. You'll receive a copy of a copy from the original but the information is accurate. The same information from the Bureau of Vital Statistics in New Castle is recorded from microfilm, though the clerk does not always transfer the writing correctly from the microfilmed copy.

Cemetery Records

If you are unable to locate a death date, but know where the individual is buried, contact the cemetery office. Cemetery records supply the exact date

of death as well as a birth date. Often, these records reveal information on long forgotten relatives and burial locations.

An office worker in the Uniondale Cemetery office has helped thousands of ancestor hunters locate genealogical data from burial records.

One man who had moved from Pittsburgh to Ohio frequently made trips back to Uniondale when charting his family history. After receiving several birth dates from the cemetery office, he was able to trace his family to Hanover, Germany, by providing the town's officials with correct information on his great-grandparents. He later traveled to Germany and met several of his cousins.

Some of the oldest cemeteries in Pittsburgh include: Allegheny--1844, Uniondale--1846, Homewood--1878. Minersville is no longer in existence but was connected with St. Paul's Evangelical Lutheran Church.

Marriage Records

Pennsylvania marriage applications were recorded by law beginning in 1844. An application provides the ages, birth dates, residences, occupations and parentage of the marriage partners, plus the name of the pastor or justice of the peace and where the marriage took place.

A clerk in the Allegheny County Marriage License Bureau says there are usually one or two persons a day who come in looking up marriage licenses for genealogical purposes. Some are disappointed in not finding certificates for marriages they thought took place in the county; others are elated and may whoop with glee when they come across the right document.

If the bureau is not busy, clerks may let you search through registry lists and dockets. The registry book lists both names of the intended couple and can be located alphabetically by male or female surname. The docket lists an abstract of the marriage application. A careful listing of city directory names and addresses can help in finding the correct information in the dockets.

Church Records

Church records give names of the witnesses and information on any impediments involved in the marriage. Church data can also provide you with early baptismal and burial certificates. If the church you are locating is no longer in existence, aides at the diocese or church headquarters may know where the old records are now.

Probate Court

Richard Dolan, vice president and trust officer of Equibank, says that probate court provides a storehouse of information regarding wills and property. Many have been able to trace ancestors listed as heirs in early wills by searching through these legal documents. "It can be a time-consuming project," Dolan says, "but the results will sometimes reveal unknown valuable family material."

Probate court also deals with administrators and executors of estates, as well as adoptions, changes of name, secret marriages and petitions to determine heirs.

Many local families can trace their ancestry for generations through property rights. Henry P. Hoffstot Jr., of the Reed, Smith, Shaw & McClay law firm, still maintains a 79-acre farm conveyed to his great-great-grandfather, John Hoffstot, by the United States government. It was in the Northwest Territory about 50 miles from Pittsburgh. The farm's original deed was written on sheepskin and signed by John Quincy Adams in 1827.

Census Records

The census records from 1790 through 1880 are open to the public but you need a specific city ward or township and address for each individual before a search can be completed. Again, this is where an accurate accounting of street addresses from city directories becomes useful.

The 1850 to 1880 series includes name, age, state, territory or county of birth of each person in the household.

Census records since 1900 are confidential but under certain restrictions are available from the Personal Bureau Service Branch, Pittsburg, Kansas. A death certificate of the individual is required. However, if you are unable to supply one,you can: (1) furnish a copy of a cemetery record, (2) an obituary or (3) a photo of the tombstone showing date of death. If you cannot provide any of these, the bureau will accept a notarized statement that the individual is deceased.

Immigration and Naturalization

Information on naturalization prior to September 1906 is sparse and usually lists only the name. These petitions are filed in the various courts of Pennsylvania where the certificate was issued.

For naturalized Pittsburgh citizens, records from September 1906 to date are filed with the Naturalization and Immigration Department in the Federal Building.

Ship Passenger Lists

Information on customs passenger lists is available from the National Archives and Records Service which maintains lists dating back to 1820, with some as early as 1788.

Two books that are helpful in determining the name and date of ships are the Morton Allan Directory of European Steamship Arrivals, and Passenger Lists of Ships Coming to North America (1607-1825) by H. A. Lancour. Both are available at Carnegie Library in Oakland.

A. MY ETHNIC HERITAGE

General Concept: Every person belongs to a social group or groups which maintain a distinctive culture.

3. KINSHIP AND CUSTOMS

Introduction:

This activity emphasizes the role of the living family members in promoting ethnic identity. It fits together well with the previous activity, Family History, because it stresses the daily importance of a student's family and family customs in providing a distinct cultural context. The "family" in this activity includes the entire kinship network of aunts, uncles, grandparents, cousins, and close family friends who are living. It is extremely important to remember that kinship is primarily a sociological rather than a biological concept. Kin may be related in ways other than blood and may have any type of family structure. By using their own kinship network and customs as examples, the students will gain first-hand experience in how a kinship network functions to tie family members together around ethnic customs and how holidays and special occasions express and reassert their family's ethnic identity.

Specific Objectives:

Students will recognize the extent of their kinship network.

Students will identify occasions when their kin get together and ethnic customs their kin promote.

Students will recognize the importance of kinship networks in promoting ethnic customs.

Students will take pride in their own and appreciate others' ethnic traditions.

Materials:

Map of the United States for each student (see end of activity)

Large map of the U.S. for classroom bulletin board

Map of Allegheny County (see end of activity)

Large map of community, local area, or Allegheny County for classroom bulletin board

Colored pencils or pens

Kinship data chart (see end of activity)

Procedures:

Note to teachers: As designed, this activity will take a lot of time in and out of the classroom. You may want to pare it down or stop after any given step.

Step 1 - Lead class in a discussion in which "family" and "kinship" are defined.

Stress the following points:

a) There are different types of families, which are composed of different members:
(1) nuclear: father, mother, child(ren)
(2) extended: father, mother, child(ren), other relatives
(3) single-parent: one parent, child(ren)
(4) other: ask student to contribute other combinations.

b) Households are made up of all the people who live together in an apartment, house, etc.

c) "Kin" refers to all the members of one family's household, plus all the other relatives of the people in the household, such as grandparents, uncles, cousins, nieces, step-parents, etc. (It also refers to people not related by blood or marriage ties whom the family regard as relatives.)

d) "Kinship network" is simply a term describing this whole group of people who are defined as "kin", that is, who have "kinship" ties with each other.

e) Different ethnic groups often have different family types and different kinship networks. (Ask students to give examples.)

Step 2 - Pass out to each student a map of Allegheny County, a U.S. map, and a data gathering chart.

a) Ask student to fill out first three columns on data chart (kin, relationship, address). If necessary, they should take it home and ask parents.

b) Students using list of kin should plot the locations of their kin on the maps. They should use a dot (.) to indicate on the map where their kin lives and connect dots. Suggest a key for their maps, such as red dots and lines for aunts and uncles, blue for grandparents, etc. Students should use the local map to chart their kin who live close by; use the national map if they do not live in Allegheny County.

c) Compare the geographical kinship patterns of the students in your room. What are the similarities and differences? (Optional - Construct a "classroom kinship" map, one for the United States as a whole and one for the local area using the same procedures as above. Students can use colored pens to make dots on the maps, connecting these dots to indicate their kinship network, and then writing their names next to the lines they draw.)

Step 3 - Have class discuss relationship of kinship and customs.

a. Ask students to list all the services they can think of that a kinship network provides. Write these on the board. Stress that:

1. There are many different services provided by kinship networks.
   Examples: provide child care, help find employment, give affection.

2. How often kin members gather and what services kin provide depends on where they live.
   Example: Hard for grandparents to provide child care if they live in another state.

3. Some services may be more important or more common in different ethnic groups.
   Example: child care

4. Each kinship group has customs that are representative of their ethnic group.

b. Have class define custom and give examples. Discussion should include the following points.
   1) customs vary from group to group.
   2) customs are one means by which an ethnic group passes on its culture through generations.
   3) customs often change somewhat as they are transmitted from one generation to another.
   4) holidays are often times of intensified observance of customs in ethnic groups.
   5) customs are associated both with objects, such as types of dress and different foods, and with patterns of behavior such as dance and rituals of celebration.

c. Focus on holiday celebrations. Ask students to name all the holidays and special days when their kin gather. Write on board. Discuss what happens on these days and why they are important.

   1) Some of the customary days and holidays that kin celebrate together include Christmas, Thanksgiving, weddings, funerals.

   2) Different ethnic groups vary in the customary days and holidays that are important for bringing kin together. For example, Bar Mitzvahs for Jews; New Year's Day for Chinese.

   3) When kin gather on customary days and holidays, what they do together and who participates varies by ethnic group. For example, Italian men often cook holiday meals together; Eastern ethnic groups often dance (in some, men and women always dance together; in others, men dance with men or women with women.)

Step 4 - Assign students to fill in last two columns of kinship data chart.

Step 5 - Assign students to write an essay and/or give a short oral report on a customary day or holiday their kinship group observes.

Note: This works best around holiday times, because they are the focal points for many ethnic group activities. Christmas, Chanukah, and Easter work especially well, but the activity can be adapted for use any time of the year. Point out that families and ethnic groups generate their own holidays, some occurring at regular periods (such as birthdays, vacation times, anniversaries) and other occurring infrequently (communions, weddings, Bar Mitzvahs, etc.) Students may use any of these occasions.

Students should be encouraged to think about holidays or special days that their classmates may not be familiar with. The reports might focus on one aspect of observance of a major holiday, for example, briefly describing the customs associated with Easter observance or focusing on one custom, such as the decoration of eggs, construction of wreaths for Christmas, or parades in honor of a special saint or leader. Encourage them to bring in artifacts (physical examples) of these holidays.

Reports should include:

a) description and the customs of the holiday or special day associated with it.

b) discussion of how this fits into the ethnic group of the student.

c) discussion of who usually attends (only nuclear family, all mother's family, etc.) What happens when some members can't attend?

d) discussion of roles that family members take in the observance of the occasion (father gives toast, parents and grandparents play cards, children and cousins dance, all men watch TV, all women cook, etc.)

e) description of atmosphere (what are some of the tensions or pleasures of the occasion?)

f) description of changes in the observance over the students' lifetime, and their parents' lifetime.

National Kinship Network

Local Kinship Network

KINSHIP DATA CHART

KIN (start with household members, then other relatives)	RELATIONSHIP	ADDRESS (city and state)	OCCUPATION	SERVICE PROVIDED FOR KINSHIP GROUP	CUSTOMS OBSERVED WITH PERSON

A. MY ETHNIC HERITAGE

General Concept: Every person belongs to a social group or groups which maintain a distinctive culture.

4. COMMUNITY*

Introduction:

In this activity, each student will study the western Pennsylvania ethnic community with which he or she identies by creating an ethnic directory. This ethnic directory will trace the history of the ethnic group from its initial arrival in Allegheny County to the present and will delineate the range of services currently offered by the ethnic community (such as restaurants, ethnic organizations, religious institutions, grocery stores, and social clubs.) It may also include such things as photo essays, walking tours, and oral histories from the community. This community study offers students an overview of the entire ethnic community and allows them to see how their family fits into the larger group.

Specific Objectives:

The student will describe the history of an ethnic group.

Students will recognize the extent of the institutional base of one ethnic community.

Students will identify and collect relevant data from the community for an ethnic directory.

The student will synthesize the history of his or her own family with the ethnic community.

Materials:

A copy for each group making a directory of:

"A Few of Pittsburgh's Ethnic Resources" (See Project TIES, Teacher Resource Booklet)

Telephone directory "Yellow Pages" for area (Ask several students to bring one with them)

*Some of this activity appears in Gary R. Smith and George G. Otero, Teaching About Ethnic Heritage (Center for Teaching International Relations, University of Denver, 1977), p. 49-50.

Procedures:

Note to teacher: Since this task can become quite involved, you may wish to divide your class into groups according to ethnic background to work on this project.

Step 1 - Arrange in advance of project to display directories in some public place, for example, in the library or in a hall display case. You might propose a rotation of directories or an "ethnic group of the week" display.

Step 2 - Assign students to create an ethnic directory of the ethnic group they most identify with. Tell them that an ethnic directory is an account of this ethnic group from the time it came into this area to the present including its churches, restaurants, funeral homes, grocery stores, businesses, and social clubs. Emphasize that the directory should not contain detailed information about any one facet of the ethnic group, but rather an overview of the group in this area.

In order to introduce students to the idea and to familiarize them with ethnic institutions, give each student or group a "Yellow Pages" for your area and instruct them to locate as many institutions (businesses, clubs, churches, professionals) as they can that are related to their ethnic group.

Suggested Resources: If possible, have some resources available in school library or classroom for student to begin research. Pass around several copies of "A Few of Pittsburgh's Ethnic Resources" from the Teacher Resource Booklet for students to get ideas from.

a. Visit a neighborhood (maybe their own!) of the ethnic group - Take pictures or make drawings of it. (Use the restaurant or grocery headings in the yellow pages to locate areas where people of particular ethnic groups congregate.)

1. Walk down the street taking pictures, making drawings, or writing description of any evidence of ethnic identification. Look for signs, menus, clothing styles, and so forth. Ask for permission to photograph or draw grocery shelf items that are special ingredients for particular ethnic foods.

2. See if the neighborhood playgrounds are used by children for games that have particular ethnic or national backgrounds, such as Bocce in Italian neighborhoods.

3. Check graffiti, sidewalk chalk games and children's chants.

4. Look for buildings, such as churches, that might reflect the presence of an ethnic group. Dates of construction helpful.

5. Talk to business owners. A rich source, if students can get their cooperation. Many were founded as a direct result of ethnic demand (i.e., grocery stores, restaurants, funeral parlors) and others used ethnic labor.

b. Oral histories of members of the ethnic community - Because of the relatively recent immigration of many groups into this area (less than 100 years ago), many first and second generation immigrants are still alive to tell the story of the initial ethnic community. Ads in local papers or flyers distributed throughout the school can produce interviewees. Students themselves may have relatives who can be interviewed.

c. Local newspapers - All newspapers have "morgues" where they have back issues on microfilm. Most are open to the public during business hours. Libraries also have newspapers (including foreign language and ethnic newspapers) on microfilm. Frequently, they date as far back as the nineteenth century.

d. Courthouses and other municipal buildings - here you can find records of all kinds. Access is usually easy during regular hours.

e. Churches - They are a particularly good source for information about ethnic groups. Most churches were founded because of the growth of a particular ethnic group.

f. Local ethnic organizations - These groups are especially eager to help and usually know a lot about the history of their particular ethnic group. Such organizations include church groups, clubs (Elks, Eagles), fraternal organizations (Polish Falcons), etc. Check "A Few of Pittsburgh's Ethnic Resources" for examples of such organizations for nearly every ethnic group represented in Allegheny County.

g. Cemeteries - Although this may seem to be a strange exercise to many students when it is first introduced, it does highlight the importance of of ethnicity in the totality of human experience.

Sample Instructions for Cemetery Study

1. The Cemetery Itself
   a. Can you identify family plots?
   b. How many graves are in the plot?
   c. How many markers bear the same last name?
   d. What is the ratio of men to women buried there?
   e. What is the average age of death?

f. Do many deaths fall within a specific time period? Might there have been an epidemic?

g. Check the municipal library or county courthouse records to see if you can determine:
   cost of plot
   restrictions on kinds of persons buried there
   restrictions on types of grave marker

h. Is this cemetery still accepting burials?

2. Ethnic identification in cemeteries

a. Do many tombstones name the county of birth?

b. How many different ethnic groups can you identify by the types of names found?

c. Does the style of tombstone marker differ by ethnic group? By time period?

d. Is there a definite time span during which particular ethnic group members were buried in the cemetery? How do you account for this?

e. Where and of what denominations are the nearest churches? Has this been influential in determining who was buried in this particular graveyard?

f. Are there presently any ethnic or religious restrictions for any of the cemeteries in your area?

h. Local Libraries - Use branches of Carnegie Library or other private and public libraries. Many local governments, schools, and colleges print local histories to commemorate certain events such as centennials, municipal incorporations, wars, physical disasters, etc. (The Pennsylvania Room of Carnegie Library in Oakland has an excellent selection of historical material for this purpose.)

i. Ethnic Events - specific community holidays (St. Patrick's Day, Columbus Day, Martin Luther King's birthday)

Suggested Format for Directory: Encourage students to be creative in the format of their report. They might consider the following elements.

a. Cover - design should be expressive of the general values of the ethnic group.

b. Essay (3 or 4 paragraphs or photographs) on the particular ethnic group--its history, location, influence, values, religious affiliation, etc. For example:

Settlement:

When the first members of the group arrived
Time period of the largest migration
Where group came from
Why group left other location
Why group settled here

Experiences here over time:

Formation of the ethnic community - religious, social, cultural
Common occupations for workers of the ethnic group
Residential patterns
Ethnic institutions and businesses
Problems with other ethnic groups
Role in politics

Changes in the ethnic community:

Ethnic influence now
Assimilation
Role in Community

c. Advertisements of ethnic restaurants, churches, and other organizations could be included. Some of these could be found in the Yellow Pages and could be xeroxed and pasted into the directory. However, it would be best to get these pieces of data from the community organizations which support the particular group.

d. "Who's Who?" in your ethnic group's community. Profiles of prominent people in your city or community who are affiliated with a particular ethnic group.

e. Ethnic recipes.

f. Directory of stores, restaurants, churches, institutions, organizations, newspapers, radio programs, TV programs, school programs, etc. Each listing should include address, phone number, and a brief description (if applicable) of the place or organization.

g. Index.

Step 3 - Students should review their own family's history in the area. (They should interview other family members informally to fill in gaps in their information.) Students then should prepare an oral or written report on how their family fit into the ethnic structure when it first arrived in this area and how that relationship has changed since then to the present.

Include information about:

1. Membership and attendance in religious institutions
2. Membership and attendance in social or fraternal ethnic clubs.
3. Political involvement.
4. Residential patterns (Did they live with other members of their ethnic group?)

5. Community events or celebrations
6. Marriage and courting outside ethnic or religious group
7. Conflict within ethnic group over attitudes, beliefs
8. Parent/child relations
9. Attitudes toward other ethnic groups

Follow-up Activities:

Assign students to read Out of This Furnace by Thomas Bell (University of Pittsburgh Press, 1976) and then construct a picture of the ethnic community they lived in.

Additional Resources:

Bibliography -

Lorant, Stefan. Pittsburgh: The Story of a City (Authors Edition, Inc., 1975.)

Roto Magazine, Pittsburgh Press. "Ethnic Groups in Pittsburgh." (Undated)

B. WHERE DO I FIT?

General Concept: American society is composed of many different cultural groups.

INTRODUCTION

This set of activities attempts to move students outward from an investigation of their own ethnic heritage and individual culture to an investigation of the ways in which this personal experience resembles or diverges from the experience of others. By themselves, these activities do not provide a comprehensive overview of ethnic experiences in the United States. What they do offer are some points of comparison and contrast to the student's own ethnic background. After holding up a mirror to the student throughout the activities of "My Ethnic Heritage," this group asks the student to discover and evaluate other pictures of ethnic experience. Laying the pictures side by side can yield a glimpse of the ethnic mosaic which is our American society.

Although the activities in this section do not offer a total picture into which students can fit their lives and reflect on how their experiences have shaped the whole, they do provide examples of the wide variety of ethnic and minority cultures which exist in the United States, of the common processes and themes which tie the immigrant experience together, and of the diverse customs and contributions made by American ethnic groups. Some activities demonstrate the range of institutions in an ethnic group and the different ways of celebrating holidays, of dressing, of eating, and of dancing. Others show that Americans of different ethnic backgrounds have different family experiences, live in different parts of the same city, work at different jobs, and have different perceptions of the same society.

Teachers who wish to go beyond this exercise in comparison and contrast can use these materials to supplement a more comprehensive social studies curriculum which brings together additional information about, and analysis of, immigration and ethnicity. It should include such topics as the process of immigration, the relationship of immigration to industrialization, the migration of ethnic groups within the United States, especially the large Black migration to the cities, the North, and the West, and the countries of origin of immigrants, as well as an examination of the various means different groups used to adapt to American society and to preserve their own cultural patterns. The Teacher Resource Booklet provides some pertinent information for this expanded curriculum and could be used to supplement other classroom sources.

Whether used in such an extended curriculum or by itself, this group of activities should offer students some ideas about the relationship between ethnic groups and the development of American society. Recognizing the extent of cultural variation in American experience, as reflected in their own classroom, in their community, and in the nation as a whole, gives students an expanded awareness of the complex nature of their world and their own unique, though circumscribed, contribution to society.

B. WHERE DO I FIT?

General Concept: American society is composed of many different cultural groups.

1. ETHNICITY AND A RICHER WORLD

Introduction:

The purpose of this activity is to introduce students to the importance and richness of America's collective ethnic heritage. Introducing ethncity in a positive light helps students to appreciate their own and others' ethnic qualities. This activity presents the introduction from The Americanization of Edward Bok, the autobiography of a Dutch immigrant, and asks students to consider the many ways various ethnic groups have made ours a richer culture.

Specific Objectives:

Students will recognize the terms ethnic, ethnic group, and immigration.

Students will see the family as an important source of ethnic identity.

Students will adopt a positive view of ethnic heritage.

Students will identify some contributions that various ethnic groups have made to the United States.

Materials:

"An Introduction to Two Persons" reading (see end of activity)

"Ethnic Contributions to Cultural Richness" chart (see end of activity)

Procedures:

Note to teacher: The reading used in this activity is taken from the autobiography, The Americanization of Edward Bok, published in 1920. The book is about the experiences of an immigrant, Edward Bok, who immigrated from the Netherlands to the United States with his family in 1870. Edward Bok was then seven years old. He became successful as the editor of The Ladies' Home Journal magazine.

Step 1 - Explain to students who Edward Bok was and that he wrote an autobiography. Ask students what they think Edward Bok probably thought about the United States. Tell students that they will read a fable that Edward Bok wrote which appeared as a preface to his autobiography. Discuss fable.

Step 2 - Assign students to read "An Introduction to Two Persons." Ask them to summarize the reading and provide an interpretation of its meaning, either in a written paragraph or through class discussion.

Use the following questions to focus the discussion:

a. Why did Edward Bok write this for the beginning of his autobiography? What do you learn about him?

b. What was the problem on the island and how was it solved?

c. What were the qualities of the young lawyer?

d. The young lawyer and his wife became immigrants to the island. How do you see them as immigrants? What ideas did they bring with them? What customs did they develop? What was the nature and importance of their family structure?

e. Many of the descendants of the lawyer and his wife immigrated from the island and journeyed to other parts of the world. Each descendant entered his or her new land as part of an ethnic minority, but with distinct pride in their ethnic background and the ethnic traits brought with them. What does the term ethnic mean and what traits did each descendant bring? Would you consider these positive or negative traits? Why?

f. This story somewhat parallels the development of the United States. What evidence do you see to support this idea? (Focus on the process of immigration and settlement. Single people come first, marry, raise a family, spread children across the land. Each descendant continues old and new traits to produce a richer society.)

g. How are all Americans (except native American Indians) similiar to the children of the lawyer? What traits can we trace to each of our own ethnic groups?

Step 3 - Discuss some of the things ethnic groups have provided for our culture that have made ours a richer society. These can be listed on the chart provided at the end of this reading. Some examples are provided. Consider as many areas as possible including: holidays, ideas, foods, skills, sports, entertainment, arts, and folklore. Stress that all Americans can enjoy these things even those that originated with a specific ethnic group. Consider how our society would be different if we did not have these things. Have students focus on the contributors of his/her own ethnic group.

Step 4 - Ask students to consider the ethnic cultural contributions they have listed and write several paragraphs considering what our culture would be like without them.

AN INTRODUCTION OF TWO PERSONS*

IN WHOSE LIVES ARE FOUND THE SOURCE AND MAINSPRING OF SOME OF THE EFFORTS OF THE AUTHOR OF THIS BOOK IN HIS LATER YEARS.

Along an island in the North Sea, five miles from the Dutch Coast, stretches a dangerous ledge of rocks that has proved the graveyard of many a vessel sailing that turbulent sea. On this island once lived a group of men who, as each vessel was wrecked, looted the vessel and murdered those of the crew who reached shore. The government of the Netherlands decided to exterminate the island pirates, and for the job King William selected a young lawyer at The Hague.

"I want you to clean up that island," was the royal order. It was a formidable job for a young man of twenty-odd years. By royal proclamation he was made mayor of the island, and within a year, a court of law being established, the young attorney was appointed judge; and in that dual capacity he "cleaned up" the island.

The young man now decided to settle on the island, and began to look around for a home. It was a grim place, barren of tree or living green of any kind; it was as if a man had been exiled to Siberia. Still, argued the young mayor, an ugly place is ugly only because it is not beautiful. And beautiful he determined this island should be.

One day the young mayor-judge called together his council. "We must have trees," he said; "we can make this island a spot of beauty if we will!" But the practical sea-faring men demurred; the little money they had was needed for matters far more urgent than trees.

"Very well," was the mayor's decision--and little they guessed what the words were destined to mean--"I will do it myself." And that year he planted one hundred trees, the first the island had ever seen.

"Too cold," said the islanders; "the severe north winds and storms will kill them all."

*Excerpted from Edward Bok, The Americanization of Edward Bok (Charles Scribner's Sons, 1923), P. xvii-xxiii.

"Then I will plant more," said the unperturbed mayor. And for the fifty years that he lived on the island he did so. He planted trees each year; and moreover, he had deeded to the island government land which he turned into public squares and parks, and where each spring he set out shrubs and plants.

Moistened by the salt mist the trees did not wither, but grew prodigiously. In all that expanse of turbulent sea--and only those who have seen the North Sea in a storm know how turbulent it can be--there was not a foot of ground on which the birds, storm-driven across the water-waste, could rest in their flight. Hundreds of dead birds often covered the surface of the sea. Then one day the trees had grown tall enough to look over the sea, and, spent and driven, the first birds came and rested in their leafy shelter. And others came and found protection, and gave their gratitude vent in song. Within a few years, so many birds had discovered the trees in this new island home that they attracted the attention not only of the native islanders but also of the people on the shore five miles distant, and the island became famous as the home of the rarest and most beautiful birds. So grateful were the birds for their resting-place that they chose one end of the island as a special spot for the laying of their eggs and the raising of their young, and they fairly peopled it. It was not long before ornithologists from various parts of the world came to "Eggland," as the farthermost point of the island came to be known, to see the marvellous sight, not of thousands but of hundreds of thousands of bird-eggs.

A pair of storm-driven nightingales had now found the island and mated there; their wonderful notes thrilled even the souls of the natives; and as dusk fell upon the seabound strip of land, the women and children would come to "the square" and listen to the evening notes of the birds of golden song. The two nightingales soon grew into a colony, and within a few years so rich was the island in its nightingales that over to the Dutch coast and throughout the island and into other countries spread the fame of "The Island of Nightingales."

Meantime, the young mayor-judge, grown to manhood, had kept on planting trees each year, setting out his shrubbery and plants, until their verdure now beatuifully shaded the quaint, narrow lanes, and transformed into cool wooded roads what once had been only barren sun-baked wastes. Artists began to hear of the place and brought their canvases, and on the walls of hundreds of homes throughout the world hang today bits of the beautiful lanes nad wooded spots of the "The Island of Nightingales." The American artist William M. Chase took his pupils there almost annually. "In all the world today," he declared to his students, as they exclaimed at the natural cool restfulness of the island, "there is no more beautiful place."

The trees are now majestic in their height of forty or more feet, for it is nearly a hundred years since the young attorney went to the island and planted the first tree; today the churchyard where he lies is a bower of cool green, with the trees that he planted dropping their moisture on the lichen-covered stone on his grave.

This much did one man do. But he did more.

After he had been on the barren island two years he went to the mainland one day, and brought back with him a bride. It was a bleak place for a bridal home, but the young wife had the qualities of the husband. "While you raise your trees," she said, "I will raise our children." And within a score of years the young bride sent thirteen happy-faced, well-brought-up children over that island, and there was reared a home such as is given to few. Said a man who subsequently married a daughter of that home: "It was such a home that once you had been in it you felt you must be of it, and that if you couldn't marry one of the daughters you would have been glad to have married the cook."

One day when the children had grown to man's and woman's estate the mother called them all together and said to them, "I want to tell you the story of your father and of this island," and she told them the simple story that is written here.

"And now," she said, "as you go out into the world I want each of you to take with you the spirit of your father's work, and each in your own way and place, to do as he has done: make you the world a bit more beautiful and better because you have been in it. That is your mother's message to you."

So they went out into the world, the girls and boys of that island home, each carrying the story of their father's simple but beautiful work and the remembrance of their mother's message. Not one from that home but did well his or her work in the world; some greater, some smaller, but each left behind the traces of a life well spent.

And, as all good work is immortal, so today all over the world goes on the influence of this one man and one woman, whose life on that little Dutch island changed its barren rocks to a bower of verdure, a home for the birds and the song of the nightingale. The grandchildren have gone to the four corners of the globe, and are now the generation of workers--some in the far East Indies; others in Africa; still others in our own land of America. But each has tried, according to the talents given, to carry out the message of that day, to tell the story of the grandfather's work; just as it is told here by the author of this book, who, in the efforts of his later years, has tried to carry out, so far as opportunity has come to him, the message of his grandmother:

"Make you the world a bit more beautiful and better because you have been in it."

ETHNIC CONTRIBUTIONS TO CULTURAL RICHNESS

Instruction: Complete by providing as many examples as possible

Ethnic Group	Cultrual Contribution
1. Irish-Americans	St. Patrick's Day
2. Korean-Americans	Tae Kwon Do
3. Swedish-Americans	Febold Feboldson
4. Hungarian-Americans	Joe Magarac
5.	
6.	
7.	
8.	
9.	
10.	
11.	
12.	
13.	
14.	
15.	

B. WHERE DO I FIT?

General Concept: American society is composed of many different cultural groups.

2. ETHNIC CLUSTERS

Introduction:

In this activity, students will learn about ethnic clustering and residential segregation by taking an ethnic census of their school. Members of ethnic groups arriving from foreign countries tend to settle in the same region, and members of ethnic communities within the United States tend to migrate to other regions as a group. Families of similar backgrounds frequently settle close to each other. Some ethnic groups do so by choice, but others are forced into ethnic ghettos by the dominant culture. Because ethnic clustering extends to cities and even neighborhoods, the school offers a good place for students to see the effects of local residential patterns.

Specific Objectives:

Students will recognize that ethnic group cluster by residence.

Students will recognize that ethnic identity is often maintained by groups settling and living in one place over a period of time.

Students will understand random sampling.

Materials:

"Ethnic Composition of School" form (see end of activity)

Procedures:

Note to teachers: Be sure to obtain permission of your principal before embarking on this activity, since an ethnic survey of your school might raise some eyebrows.

Step 1 - Ask the class if they know what the predominant ethnic backgrounds of the students in the school are. Suggest that it might be interesting to find out and that it might say

something about the ethnic orientation of the neighborhood in which they work and live.

Assign the class to do an "ethnic survey" of their school. (You may wish the students to construct the survey instrument themselves or have them use the "Ethnic Composition of School" form at the end of the activity.)

Step 2 - As a class, decide how to go about getting results which really reflect the ethnic composition of the school. Discuss random sampling with the students and work out a way to interview some sort of representative sample: i.e., only the social studies classes; only two social studies classes at each grade level; every tenth student in the school, etc. (The point is not to get a precise sample, but to explore with the students how one can get information from a small number of people which reflects the larger group.) Discuss how students should introduce the survey to the student.

Step 3 - Divide class into small groups to administer the survey. Give each an assignment as to how many and what groups of students to survey. Allow students to make all the arrangements.

Step 4 - Keep the class divided into the same groups and have them analyze their results. Then pool the data from all the groups for a total analysis of the school.

a) Determine the ethnic composition of the school. (Make a chart and use percentages.)

b) Compare the ethnic makeup of the school to that of Alleghney County in 1970 and to the United States in 1970 to determine which groups are over- and underrepresented. (See Teacher Resource Booklet for charts of those percentages.)

c) Plot the residential patterns of ethnic groups in the neighborhood surrounding the school based on the addresses given on the survey.

d) Are there any new trends on the horizon based on the answers to the questions on the test about mobility?

Step 5 - Discuss why this residential clustering of ethnic groups occurs. Discuss some of the positive reasons for this, but also some of the negative reasons. What happens when a new ethnic group starts to move into the area? (This activity provides a good introduction and background material for a discussion of busing to achieve racial integration.)

Follow-up Activities:

Ethnic Neighborhood Survey* - a good supplement for the ethnic survey of the school.

Step 1 - Locate your school district on a map. (If you obtain a census tract map from the County Assessor's office, you can locate each block in your district.) Outline the area and reproduce for each member of the class.

Step 2 - Review the "Neighborhood Census Questionnaire" with the students before they take it out into the neighborhood. Decide if any other questions should be included.

Step 3 - Divide the class into pairs and assign them to one (or more) census block(s). Have them interview two or three members of that block (use neighborhood businesses, churches, social agencies, and local residents.)

Step 4 - After the students have gathered the information, tabulate the data and, on the outline map, indicate the different ethnic groups or combinations of groups by the use of different colors or some other coding system.

Step 5 - Discuss the results of the neighborhood survey. Compare these results with the results of the school survey.

a) What expressions of ethnic culture are reflected in your neighborhood (ethnic restaurants, churches, names of parks and streets, ethnic businesses, etc?)

b) Why do you think ethnic groups clustered together in particular neighborhoods? What are the advantages and disadvantages of ethnic enclaves?

c) Can neighborhoods foster ethnic identity? A sense of community? In what ways?

d) After taking your survey and tabulating the results, what is your impression of the neighborhood? Are your views the same? Have they been changed by this census? In what way?

*This activity originally appeared in Inter-Ethnic Dimensions in Education, Entry into the United States (Illinois Office of Education/University of Illinois, Chicago Circle, 1977.)

Neighborhood Census

I am a student at _____ school working on a map project. We are trying to discover the location of ethnic groups in the community. By "ethnic" I mean someone of Greek, Italian, Polish, Serbian, Black, or other ancestry.

_____ Name of person being interviewed.

_____ Location of interview (home, office, shop, etc.)

_____ Address of place of interview.

Is there, within one block of this place (a home, office, shop, etc.), one ethnic group which makes up half or more of the residents? If yes, please name group. _____

How long has this group lived here? _____

Has their presence changed the neighborhood? _____

_____

Are there two or three groups, which, when added together, make up half the residents? If yes, what groups are they? _____

_____

How long have these groups lived here? _____

Are most of the people in the block old, middle aged, or young? _____

_____

Other Remarks:

Ethnic Composition of School

Address of student _____

Age of student _____

Do you identify with one ethnic background? _____

Which one? _____

Do you identify with two or three ethnic backgrounds? _____

Which ones? _____

How long have you lived at your present address? _____

Where did you live before? _____

B. WHERE DO I FIT?

General Concept: American society is composed of many different cultural groups.

3. INDUSTRY AND ETHNICITY

Introduction:

The migration of different people to the United States is integrally related to changes in the American economy. In particular, industrialization demanded a larger labor force of skilled and unskilled workers. The labor force came from farmers and peasants whom poor conditions had chased off their land. Many migrated from foreign lands and many from rural parts of the U.S. Although most immigrants came to industrial cities fleeing economic deprivation, they started here at the bottom of society, where many stayed, despite years of hard, hazardous work. This activity stresses the fit between immigrants and the industrial society they entered by focusing on the Slavic community in Homestead, Pennsylvania around the turn of the century. (You may wish to use this activity in tandem with "Ethnic Clash" in the next section.)

Specific Objectives:

Students will recognize that different ethnic groups fit differentially in the social structure.

Students will analyze the relationship between ethnicity and industrialization.

Students will develop skills in researching local history.

Materials:

Map of Pittsburgh and Allegheny County

"Homestead, 1907" chart and study guide (see end of activity)

"The Slavs" reading and study guide (optional - see end of activity)

Procedures:

Step 1 - Introduce the activity by reviewing the above objectives with the students. Stress that it will use the example of one ethnic group, the Slavs in Homestead, Pennsylvania, to explore the relationship between immigration and industrialization. (Homestead is a borough just outside of Pittsburgh across the Monongahela River-

locate on a map for class to see.) It draws on a work written by a social reformer of the time, Margaret Byington. Her book, Homestead: The Households of a Mill Town, was written in 1907. It documents how various immigrant groups, first the English, then the Irish and Germans, and then the Slavs settled in Homestead and took jobs at the Carnegie steel mill there. As the last group to arrive, the Slavs had the worst, most dangerous, and poorest-paying jobs in the mill. With the least skills, these former peasants came to the United States when there was the greatest demand for routine heavy unskilled labor. (Actually, the term "Slav," which many people use, is not the name of one ethnic group, but refers to many Eastern European ethnic groups including the Czechs, Slovaks, Poles, Slovenes, Croatians, Serbs, Romanians, Russians, Hungarians, Bulgarians, and others.)

Step 2 - Pass out a copy of the chart and study guide, "Homestead, 1907" to each (or every two or three) student. Using the study guide questions, discuss the role of Slavic workers in Homestead.

Step 3 - (Optional) Have students read the excerpt from Byington on the Slavs and fill out study guide. (See end of activity.) Discuss the impact of the Slavs' general economic situation on Slavic social life in Homestead based on the information from the table and the article.

Follow-Up Activities:

1. Divide class into small groups and direct each group to do further research on some facet of Homestead and the Slavs during this period. Each group should prepare a short oral presentation on the topic. After all the reports are given, have a discussion which ties these topics together with the relationship between industrialization and immigration. (For example, was industrialization good for the immigrants?)

   Suggested topics:

   a) Growth of the steel industry
   b) Pittsburgh area's growth as a steel center
   c) History of Homestead, PA
   d) Who are the Slavs? What areas of Eastern Europe did they come from and why did they leave?
   e) What was life in a steel mill like in 1900?
   f) What is a company town?
   g) What were living conditions like in an immigrant ghetto?

Students should gather only limited information on these topics, not do in-depth research. Standard sources such as the encyclopedia will be useful, but if possible, locate some local history books.

Suggestions:

Bell, Thomas. Out of This Furnace. University of Pittsburgh Press, 1976.

Byington, Margaret. Homestead: The Households of a Mill Town. University of Pittsburgh, 1974.

Demarest, David P., Jr. (ed.). From These Hills, From These Valleys. University of Pittsburgh Press, 1976.

Lorant, Stefan. Pittsburgh: The Story of an American City. Author's Edition, Inc., 1975.

Wolff, Leon. Lockout, The Story of the Homestead Strike of 1892: A Study of Violence, Unionism,and the Carnegie Steel Empire. Harper and Row.

2. Field trip to steel mill and/or Homestead area.

3. Students might read and report on another book which deals with Eastern European immigrants to the Pittsburgh area.

4. Students might read Byington's book and do a further study of Slavs and other groups in Homestead.

HOMESTEAD, 1907[1]

Table 1 - Total employees, and number and percent of various racial* groups in the Homestead plant, Carnegie Steel Company, July, 1907.

Total Employees	Number and Percent of							
	Native White	English	Irish	Scotch	German	Other Europeans	Slav	Colored
6772	1925	398	259	129	176	161	3603	121
100.0%	28.4%	16.6%					53.2%	1.8%

*Racial means ethnic in this context.

Table 2 - Men employed in the Homestead Mill in March, 1907. Number and percentages--by racial groups and degree of skill.

Racial Group	Skilled	Semi-skilled	Unskilled	Total	Percent Unskilled
Slav	80	459	3064	3603	85.0%
Eng. sp. Eur. . .	398	358	367	1123	32.7
Nat. White . . .	767	707	451	1925	23.4
Colored	21	32	68	121	56.2
Total . . .	1266	1556	3950	6772	
Percent . .	18.7%	23.0%	58.3%		

A careful study of wages showed that unskilled laborers received $.16½ an hour for a ten- or twelve-hour day; the semi-skilled, including both day and tonnage workers earn $2.00 or $3.00 a day, and the skilled, $2.50 to $5.00, a small percentage earning more than that.

[1]Tables taken from Margaret Byington, Homestead: The Households of a Mill Town (University Center for International Studies, University of Pittsburgh, 1974), p. 13, 40.

Study Guide
Homestead 1907

Name _____

Date _____ Period _____

Using the chart "Homestead 1907", answer the following:

1. List the groups of persons working at Homestead in 1907:

_____ _____ _____

_____ _____ _____

_____ _____ _____

2. What do you notice about the numbers and the percentages in Table 1? List three things:

A. _____

B. _____

C. _____

3. What skill levels are the workers divided into?

_____ _____

Which racial group comprises the greatest number of skilled workers? _____

semi-skilled workers? _____

unskilled workers? _____

What things do you believe account for these groupings? List at least two.

A. _____

B. _____

C. _____

4. What can you hypothesize about the social relationships among the ethnic groups working and living in Homestead?

_____

_____

5. From the information given on the chart describe the lifestyle of the Slavic workers at Homestead.

_____

_____

THE SLAVS*

From the cinder path beside one of the railroads that crosses the level part of Homestead, you enter an alley, bordered on one side by stables and on the other by a row of shabby two-story frame houses. The doors of the houses are closed, but dishpans and old clothes decorating their exterior mark them as inhabited. Turning from the alley through a narrow passage-way you find yourself in a small court, on three sides of which are smoke-grimed houses, and on the fourth, low stables. The open space teems with life and movement. Children, dogs and hens make it lively under foot; overhead long lines of flapping clothes must be dodged. A group of women stand gossiping in one corner, awaiting their turn at the pump, --which is one of the two sources of water supply for the 20 families who live here. Another woman dumps the contents of her washtubs upon the paved ground, and the greasy, soapy water runs into an open drain a few feet from the pump. In the center a circular wooden building with ten compartments opening into one vault, flushed only by this waste water, constitutes the toilet accommodations for over one hundred people. Twenty-seven children find in this crowded brick-paved space their only playground; for the 63 rooms in the houses about the court shelter a group of 20 families, Polish, Slavic and Hungarian, Jewish and Negro. The men are unskilled workers in the mills.

This court is one of many such in Homestead; one of hundreds of similar courts in the mill towns of the Ohio valley. The conditions produced by the incoming of these alien workers form one of the unsolved problems of the steel district.

*Excerpted from Margaret Byington, Homestead: Households of a Mill Town (Russell Sage Foundation, 1910 and reprinted by University Center for International Studies, University of Pittsburgh, 1974), p. 131-135.

Two elements in the old country feed the population of these crowded sections: the ambitious young men, with no ties, unless to aged parents; and the men with wives, sometimes with children, who come over here to make a better home for them. They are all stimulated by the successes of their friends, who perhaps have returned with savings that seem fortunes. Often these people mortgage their all for the passage money and if they fail here no place is left to which they can go back. From quiet villages they come to this smoky town; from labor in the open fields to heavy work in the yards and thundering sheds of the mill.

As employment is steady and the workman's needs are simple, the wages seem large. The newcomer if a single man finds groups of his fellow workers living in close quarters--three or four in a room--who are enjoying life and saving money at the same time. So he too begins to save, and presently, if he has a family at home, sends for them to join him. If he is single, he sends for his sweetheart or marries some girl of his race*, whom he meets in the mill-town courts of an evening or at church or at one of the lodge dances. If she has been at service here, she too will likely have a small account in the bank. Then, as the family grows and expenses increase, they resort to the old expedient and begin themselves to take boarders. Children come and grow up. The man's wage does not increase; as he is a "Hunkie" the chances are that he will remain a laborer. Most of these men come intending some day to go back with a thousand dollars-men of property. But even if they return once to the old country, they often turn again to America; growing attached to the new world, they become permanent residents.

*Byington uses "race" to mean "ethnicity".

An occasional family, when the man gets into tonnage work or when the children reach earning age and add their wages to the common fund, achieves a long desired happiness; they move to a separate house in the suburbs, perhaps even to one of their own. But to many the crowded court with its isolation from the rest of the community continues to be America.

While there were no definite figures available as to the number of these foreigners in Homestead in 1907-8, two Slavs intimately acquainted with the foreign colony estimated that there were between 6,000 and 7,000. When the mills were running full in October, 1907, 3603 Slavic men were at work there, forming 53.2 percent of the total number of employees. As 1092 of these were single men, the estimate as to the total Slavic population is probably fairly accurate. The rapid increase in numbers is shown by the fact that while there were no Slavic churches in the town in 1896, there are now Polish, Slovak, and Lithuanian Roman Catholic churches, a Slovak Greek Catholic church, a Hungarian Reformed church, and one or two Slavic Protestant missions. These churches hold property the value of which is estimated at $400,000.

Numerous national distinctions divide this body of immigrants as a whole, but of these the English-speaking community is in large measure ignorant; to the rest of the town they are all just "Hunkies." Of the Slavs employed in the mill in 1907, 51.7 percent were Slovaks, 15 percent Magyar, 10.2 percent Roumanian, 9.6 percent Russian, 6 percent Polish, 3.6 percent Lithuanian, 3.9 percent miscellaneous. Between some of these groups, such as Slovaks and Hungarians, Poles and Russians, feuds dating back many centuries still provoke quarrels in this new-world town. The crowded courts bring them into close and sometimes irritating contact, and as yet there have been few amalgamating

forces to counteract the old hatreds. Rather the segmentation of churches and lodges, due to differences in language, tend to keep alive these old antagonisms.

* * *

Their labor is the heaviest and roughest in the mill,--handling steel billets and bars, loading trains, working in cinder pits; labor that demands mostly strength but demands that in large measure. They work usually under the direction of an English-speaking foreman whose orders they often fail to understand. Accidents are frequent, promotions rare. In 202 families in the courts studied, 88 percent of the men belonged to the unskilled group, a proportion roughly true for the mill as a whole. (See Table 1.) Only 2.2 percent of the Slavs in the mill are skilled. (Table 2) Some of the men about the furnaces thus work up by slow degrees to be skilled or at least semi-skilled, but in the main, the Slavs have as yet small prospect of advancement. Of the 21 budget families whose men were earning laborer's wages, five had been here from five to nine years, two from ten to fourteen years, and four had been here fifteen years or over. If the rank and file are to satisfy their ambitions they must do it on less then $2.00 a day, or leave Homestead.

Moreover, the Slavs find their work quickly affected by an industrial depression. During the winter of 1907 they were the first to be laid off. Many returned to Austria-Hungary; many could not go. In a group of 295 Bulgarians, only 115 had work, while among 212 Russians, 131 were unemployed. The stories of these months of idleness and privation were pathetic. Remittances to wives and old people in Europe dropped off, bank deposits lessened, and goods were purchased on credit till future wages were heavily mortgaged. As Americans were sometimes given laboring work formerly done by Slavs, the latter bore more than their share of a burden that seriously affected the whole community. The

company's policy of caring for its skilled workmen by giving them labor that would normally have been done by the unskilled, was in certain ways estimable; but it made the winter a desperate one for such of the unskilled foreigners as they could not return to their own country.

The steel industry, then, requires these strong men to do its heaviest labor, pays them its lowest wage, with little prospect of advancement and with the chance that they will be first to suffer if work grows slack. What for its part does the town offer? The section where the Slavs live is in itself gloomy. The level ground in the Second Ward cut off from the river by the mill and from the country by the steep hill behind, forms a pocket where the smoke settles heavily. There are oases in these wards, sections of street with yards and trees, but for the most part here on the original site of the town, garden plots as well as alleys have been utilized on which to build small frame houses till the blocks are all but covered. While these houses are sometimes built in haphazard fashion, they usually surround such a court as that described at the outset of this chapter. For our cinder path led us directly to the heart of the crowding and the sanitary evils of the steel town.

Study Guide
The Slavs-Homestead

Name _____

Date _____ Period _____

1. What was life like for the Slavs in Homestead? List three things:

   A. _____

   B. _____

   C. _____

2. Do you think that other groups ever had similar roles? Why, why not?

3. What role did the Slavs play in the development of the steel industry? List three:

   A. _____

   B. _____

   C. _____

4. What effect might this employment pattern have on the children and grandchildren of the workers?

5. What evidence indicates a growth of Slavic population in Homestead around the turn of the century? List two:

   A. _____ B. _____

6. Slavic refers to a great number of nationality groups. List four:

   A. _____ B. _____ C. _____ D. _____

   Why did the English speaking community consider them all "Hunkies"?

7. What similarities do you see between recent immigrant groups and the Slavs of the turn of the century? List two:

   A. _____

   B. _____

B. WHERE DO I FIT?

General Concept: American society is composed of many different cultural groups.

4. THREE GENERATIONS

Introduction:

Historically, the roles of men and women have been different in the United States. Some of these differences persist to the present, while others have changed. Ethnic groups vary in the roles which they assign to men and women. This activity looks at the changing roles men and women have assumed over three generations within an ethnic group.

Specific Objectives:

Students will develop oral history techniques, including the construction and administration of questionnaires.

Students will identify the different roles of men and women in one ethnic group.

Students will outline the changes in gender roles in one ethnic group through generations.

Students will compare gender roles in different ethnic groups.

Materials:

"Oral History Project: Questionnaire for Women" (see end of activity)

Procedures:

Step 1 - Discuss with the class male and female social roles in contemporary society. (Try to focus the discussion on what they are, not on what the students think they ought to be.)

a. What are social roles?

b. Are there different expectations for men and women? Why?

c. How does each gender learn the appropriate role?

d. Have the roles of men and women changed over the past few generations? How do you know? Give examples.

Step 2 - Explain that oral history projects are a good way to identify these different patterns. Assign students to interview three generations of men or three generations of women from the same ethnic group.

a. If possible these women or men should be from the same family, perhaps from the student's own family. A student could interview him or herself, his or her parents and his or her grandmother or grandfather. Other family members of comparable generations could be used as well. The oldest generation should be above 65, the middle generation from 40 - 64, and the youngest generation from 15 - 39.

b. Students could also work in teams of three - each one interviewing a different generation of ethnic men or women.

Step 3 - Distribute the handout, "Oral History Project: Questionnaire for Women." Have students read the questionnaire and discuss it. Explain the terms subject, volunteer work, reform group, and siblings. Ask students how the questionnaire could be changed in order to administer it to men. For example, questions about occupation should be developed more fully and questions on child birth omitted.

Step 4 - Assign students to develop an interview schedule which is appropriate to the subjects they will interview. Students interviewing women should modify it to fit the women they will interview. Students interviewing men must develop a questionnaire for men based on the handout and the modifications which were discussed by the class.

Step 5 - Ask students to conduct their interviews. They should allow 1 to 2 hours for each interview. (Some students may be able to explore two generations with one person by getting that person to talk about her/his mother or father.)

Step 6 - Assign students to write essays describing what the roles of men and women were in each of the generations of the ethnic group and what changes have taken place over time.

Step 7 - Lead discussion of the changes in men's and women's roles, asking students to summarize their findings. Students should use the information provided by their classmates to compare and contrast the different experiences of ethnic groups.

Oral History Project: Questionnaire for Women*

I. Pre-interview session

Explain the project to the subject. Explain that you are interested in hearing about her childhood, her coming of age and her life as a woman in America. The "great" events of history should concern you only as they directly relate to your subject. Try to see what questions will "open up" your subject. Be patient--often lengthy stories will reveal much about their customs and attitudes. Take notes but create a comfortable atmosphere. The subject should feel relaxed and even enthused about the project following this initial session.

Your subject may never have done anything exceptional, but the sameness and the commonplace in her life will tell us something of the history of women in America. In particular, it will illustrate her ethnic group's experience.

II. Interview questions

1. Basic information
   - Name
   - Address
   - Age
   - Country of birth
   - Ethnic group identification
   - Religion

2. Use the following questions as guidelines. Study them before beginning your interview and add questions or areas of inquiry pertinent to your subject.

   a. Organization of family life

   Did family members other than the parents and their children live in the same apartment or house, in the same building, along the same street or in the same

*Adapted from "Oral History Project: Woman in American History," developed by Ann Schofield, Instructor, East Stroudsburg State College; reprinted in Oral History (Pennsylvania Department of Education, Bureau of Curriculum Services, 1975.)

neighborhood? Did married daughters or sons continue to live in their parents' household? What were the daily schedules of family members? How did they spend their time at home and their holidays? What were the household duties of the women and the girls in the family? What were their duties during holiday celebrations?

At what age did sons and daughters leave home to embark on their careers? What was the family attitude toward the work of the woman? What was the family's attitude toward the schooling of the woman?

b. Role models and role expectations

As a child, what did the subject want to be when she grew up? Did this goal change with age? What influenced this change? Whom did the subject admire as a child? Why? Did the subject read as a child? What books or type of books?

c. Marital status

If your subject was single, what kind of pressures did she feel from her family about marriage? How did she support herself? Where did she live? Did she regret not marrying? What seems to be the attitudes of the rest of the family towards her? What were her attitudes toward them? Were her family responsibilities different from those of her married siblings?

If your subject is/was married, at what age did she marry? Was there pressure from her family to marry? From society? Why did she marry? Was her marriage a good one? What does she consider a good marriage to be? Did she have children? Were they born at home or in a hospital? Did she fear the experience of childbirth? If so, why? Does she have regrets?

If your subject is divorced, separated, widowed, adapt the above questions to suit these situations.

d. Work outside the home

If your subject worked outside the home, what kind of work did she do? Were there pressures on her to work or not to work? Did she work from choice or necessity? Did she work at the job she was prepared for by education (teacher, nurse, etc.) or

a job that she took and then learned the skills? Did she like to work? Did she like her job? Did she work while children were still at home? Why did she work? How were her children cared for while she was at work? Did she feel pressured for not staying at home? Was she paid the same salary as men working with her? If not, does she think this was fair?

If your subject stayed at home, how did she feel about housework? Did she do any volunteer work which took her out of the home? Did she have a desire to have a job, a career, life away from her family? Had she been prepared for a career which she never took up? If her children are grown, or still at home, does she want to go to school or pursue a job?

e. Women's or reform groups

Was your subject involved with reform or women's groups? What was her role in these reforms or groups? Did she belong to any women's clubs? Which ones and in what capacity? Was she active in her church? If so, how? If she was not personally involved in any of the above, what is her feeling about women who are? Does she know anything about the women's rights movement before the vote was achieved? What are her feelings about the current women's movement? What women does she admire?

C. INTERGROUP RELATIONS

General Concept: The interaction of cultural groups often results in conflict.

INTRODUCTION

The third group of activities, called "Intergroup Relations," tackles a difficult question: What happens when different cultures come into contact with each other? In the United States, the answer usually has been: cultural conflict. It can arise within a person, someone who is actually experiencing cultural change or someone who confronts, for the first time, people from a different group. Cultural conflict often exists between members of the same family who have adapted to the new society in different ways, especially between members of different generations, between different ethnic groups, and between ethnic groups and the dominant culture.

The roots of this cultural conflict lie within each person, both as an individual and as a member of society. By examining the nature of prejudice and the tendency to stereotype, these activities should show students that each person comes from a distinct personal and cultural background that limits his or her vision of people and situations outside her or his experience. In other words, everyone is ethnocentric. Furthermore, the nature of American society reinforces the view that alien experiences and persons, especially those who, because of skin color, religion, or way of life, seem most different, should be regarded as inferior. Some of the activities focus on the continued exclusion of some ethnic groups from positions of power or prestige in our society, while others give historical examples of ethnic clashes.

One of the purposes of this unit is to bring into the open the cultural conflicts that exist within students, their families, their classroom, and their community, as well as to make them aware that cultural conflict ever has been a part of our society. Many of the activities ask students to examine the nature of prejudice, stereotyping, or cultural diversity, and then to reflect on their own attitudes toward other groups, ethnic diversity, and cultural pluralism. These activities will not create cultural conflict in a classroom where none previously existed, but they will initiate a discussion of it. The issues are touchy and explosive; they must be handled with care.

The strategies for implementing the activities should vary according to the ethnic composition of the classroom. Students whose cultural group remains highly devalued in our society, such as nonwhite minority groups, will and should respond to these activities differently than students of other ethnic groups, particularly WASP students who may believe that everyone is ethnic but them. All white classrooms, racially integrated classrooms, classrooms with a wide ethnic spectrum, and classrooms where there are only a handful of nonwhite or recent immigrant students require different tactics to insure a constructive learning experience. The main thing teachers can do to undercut potential problems is to reiterate that we are all ethnocentric and that cultural training provides a badly distorted perspective on the larger society. Personal examples of learning to rid oneself of ethnocentric views could help a great deal in making students cope with their own ethnocentrism.

Clearly, this unit, more than the others, relies on the sensitivity, knowledge, expertise, and goodwill of the teacher. Care has been taken to design activities which will not lead to unnecessary clashes. It should help teachers to bring up the issue of ethnic conflict, to investigate both personal and social ways of coping with it, and to pursue means that will diffuse the conflict.

The activities also try to raise, in a positive way, the difficulties of cultural interaction and the values of diversity, intercultural appreciation, and inter-ethnic cooperation. Even cultural conflict can result in positive effects: one can draw personally from the best in one's own ethnic background, as well as integrate other ways of thinking and doing into it; one can learn to recognize cultural difference without assigning inferior status to it just because it is foreign; and one can see that in our society conflict between groups often has been reconciled and that groups have learned to respect each other's differences and to work together for common causes. Through the teacher's judicious use and adaptation of these activities, students may learn the valuable lesson that being discriminating in their judgement of issues, persons, and activities leads them to reject discrimination against persons or ethnic groups.

C. INTERGROUP RELATIONS

General Concept: The interaction of cultural groups often results in conflict.

1. THE WILL*

Introduction:

This activity exposes the continuing power of ethnic identification in American society. Although the characters in this exercise are of Anglo-American and Afro-American identities, any number of ethnic labels could be substituted with similar results. The ethnicity of "Mr. Smith," with everything else equal in the situation, will determine a student's attitude toward the situation. This activity is particularly useful in demonstrating the salience of ethnicity to those who believe it is no longer important in our modern society.

Specific Objectives:

Students will recognize the salience of ethnic identification.

Students will examine attitudes toward ethnic discrimination.

Students will clarify their own values regarding ethnic discrimination.

Materials:

Handout of "Mr. Smith's Will" (see end of activity)

Procedures:

Step 1 - Divide your class into two groups. Locate the groups into two different rooms.

Step 2 - Distribute copies of "Mr. Smith"s Will" (Anglo donor) to one group and "Mr. Smith's Will" (Afro-American donor) to the other group.

NOTE: Neither group should know that the other group has a different version of the will at this point. It is sufficient to tell curious students that both groups have Mr. Smith's will. If you wish to use this activity in more than one class, ask students not to give out the details of the assignment.

*This activity was published in Gary R. Smith and George C. Otero, Teaching About Ethnic Heritage (Center for Teaching International Relations, University of Denver, 1977), p. 39-40, 75.

Instruct each group that they have 20 minutes in which to reach a group consensus on the two questions at the bottom of the slip of paper. If there is a great deal of disagreement among members of the group, they can decide to issue a majority report and a minority report.

A potential point of confusion: the hospital will offer free medical care to Afro-Americans, but will continue to serve everyone else in the regular fee-for-service manner.

Step 3 - At the end of the 20-minute group discussion period, bring both groups together for de-briefing. Structure the discussion but allow students to discover for themselves that there were two different versions of Mr. Smith's will.

Step 4 - After the students have figured out that each group had a Mr. Smith with a different ethnic background, discuss the implications of the different responses.

1. Why did each group respond differently?

2. Define and consider what this exercise says about the following terms:

   Ethnic identity - the ethnic group that you most identify with in terms of national origin, race, values, and customs

   Ethnocentrism - believing that the ethnic group you belong to is superior to all others

   Prejudice - ethnocentric feelings about another ethnic group

   Discrimination - treating members of other ethnic groups unfairly

   Affirmative Action - giving one ethnic group better treatment than another because of past negative discrimination

3. What does this exercise say about American society? Why? How important is ethnic identity?

4. In the best of all possible worlds, how do you think this exercise would turn out? Why?

5. Could other groups be substituted for Afro-American? (Give examples) Could other groups be substituted for Anglo-American? (Give examples)

Follow-up Activities:

Have students construct another exercise using a similar format but a different situation. (Suggestions: male/female, young/old, mother/daughter, etc.)

Assign students to monitor television programs, newspapers, or textbooks for signs of ethnic bias and stereotyping.

MR. SMITH'S WILL

Mr. Smith is a wealthy Anglo citizen who is lying on his death-bed. Present in the bedroom is Mr. Smith's lawyer who has arrived on the scene to make out Mr. Smith's will. Mr. Smith has decided to leave his money to build a hospital that will provide free medical care for persons of Afro-American descent. The lawyer argues that the decision is unfair and discriminatory since it excludes members of other ethnic groups, and that it perpetuates inequality in our society.

WHICH MAN, MR. SMITH OR HIS LAWYER, WOULD YOU SIDE WITH? WHY?

MR. SMITH'S WILL

Mr. Smith is a wealthy Afro-American who is lying on his death-bed. Present in the bedroom is Mr. Smith's lawyer who has arrived on the scene to make out Mr. Smith's will. Mr. Smith has decided to leave his money to build a hospital that will provide free medical care for persons of Afro-American descent. The lawyer argues that the decision is unfair and discriminatory since it excludes members of other ethnic groups, and that it perpetuates inequality in our society.

WHICH MAN, MR. SMITH OR HIS LAWYER, WOULD YOU SIDE WITH? WHY?

C. INTERGROUP RELATIONS

General Concept: The interaction of cultural groups often results in conflict.

2. ETHNIC STEREOTYPING

Introduction:

This activity allows students to discover the extent of their stereotyped attitudes toward 10 groups in American society and to see how stereotypes of these groups have changed over time. This is an adaptation of a study done first by Katz and Braly in 1933 and replicated by Gilbert in 1951. The results you receive from your students can be used as the third piece of comparative data to view stereotypes over approximately half a century. The first two studies provided college age students with a list of ten "racial and national groups." For the purpose of viewing American ethnicity, indicate that your students should view each group as an ethnic group in American society.

Specific Objectives:

Students will confront their own ethnic stereotypes.

Students will compare results of their classroom survey with data gathered on college students in two different years.

Students will see that stereotypes can change dramatically over time.

Students will analyze the unfairness and dangers of ethnic stereotyping.

Materials:

"Attitudes Toward Ethnic Groups" survey (see end of activity)

"Comparative Attitudes Toward Ethnic Groups" data sheet (see end of activity)

Procedures:

Note - Be very cautious with this activity, especially in a classroom which contains only a few minority students. They easily could feel embarrassed, angry, and put down as other students grapple with their prejudices. The activity is worth the potential trouble if it provides a legitimate context to explore ethnic stereotypes.

Tell students that their responses are confidential and that all work will be handed in without names. If students still feel uncomfortable doing this activity, ask them to answer as they think an average American would.

Step 1 - Hand out "Attitudes Toward Ethnic Groups Survey." (See end of activity.) Do not allow students to put their names on the page. They should complete the survey by ranking the ethnic groups in order of their preference (or the preference they think most Americans would have) and by assigning two adjectives from the list that they (or most Americans) think are most appropriate for the ethnic group. The first choice should be the best descriptive adjective and the second choice should be the second best descriptive adjective. Students may use the adjectives more than once, and they do not need to use all of them. Students should keep their survey.

Step 2 - Hand out a copy of "Comparative Attitudes Toward Ethnic Groups" data sheet. Students should write in the date of the test in 19__ and fill in the ranking and adjective information in the column marked "Individual." Ask students to spend a few minutes comparing their responses with the responses of college students in the last two years. (Note: The previous tests did not rank the ethnic groups)

Step 3 - After students have filled in their answers on the data sheet, collect the survey form (without names.) Assign several members of the class to tabulate the rankings and adjective choices for the class as a whole. Students should report these totals to the class and each class member should record the classroom results in classroom columns of the data sheet.

Step 4 - Students now have comparable results of attitudes towards ethnic groups in three different time periods. Students should compare the results and summarize the important shifts and similiarities from 1933 to 1951 and from 1951 to present. (Use classroom results, not individual results, for the present.)

Note: Although the previous tests did not rank the ethnic groups, it is useful because students generally will agree on the ranking. This provides an excellent opportunity to explore why certain groups are ranked low. The common response is that they know little about these groups. This provides an excellent starting point for the study of these groups, based now on the need perceived by students.

Step 5 - Discuss the results of the survey. Focus the discussion on the meaning of the tests, how it shows a pattern of ethnic stereotyping, and how it records changes in attitudes toward ethnic groups over time.

Suggested questions:

a. How closely did the class agree on the ranking of ethnic groups? On the adjectives?

b. How do these results compare to 1933 and 1951? What attitude changes toward different groups have taken place?

c. What is your response to these results? Are you surprised? Why or why not? How valid is the test?

d. What is a stereotype? (Allow students to come up with their own working definition including these elements: judging all members of an ethnic group according to some fixed, uncritical, and usually derogatory pattern.) What did you learn about stereotyping from this activity? How would the results to the survey look if no stereotyping had taken place?

e. How does stereotyping occur? Why does it occur? Why do steoeotypes change? What factors lead to changing perceptions of other groups? Are new stereotypes replacing old? Why did the class rank some ethnic groups very low?

f. Do you think stereotypes cause problems in society? In schools? In your school and classroom? Why?

g. How do you think stereotypes can be overcome?

Bibliography:

Katz and Braly, "Racial Stereotypes of One Hundred College Students," Journal of Abnormal and Social Psychology, 28 (1933), p. 280-290.

Gilbert, "Stereotype Persistence and Change Among College Students," Journal of Abnormal and Social Psychology, 46 (1951), p. 245-254.

Appel, John and Appel, Selma, The Distorted Image: Stereotype and Caricature in American Popular Graphic, 1850-1922 (Anti-Defamation League of B'nai B'rith.)

Attitudes Toward Ethnic Groups
Survey

Ethnic Groups	Descriptive Adjectives	
American (white)	1. artistic	13. pleasure-loving
Chinese	2. cruel	14. pugnacious
English	3. ignorant	15. quick-tempered
Germans	4. initiative	16. reserved
Irish	5. impulsive	17. scientifically-minded
Italians	6. industrious	18. shrewd
Japanese	7. intelligent	19. sly
Jews	8. lazy	20. sportsmanlike
Negroes (Afro-American)	9. loyal to family	21. superstitious
Turks	10. materialistic	22. tradition-loving
	11. mercenary	23. very religious
	12. musical	24. extremely nationalistic

Rank the ethnic groups in order of preference and choose the two adjectives that best describe the groups. (You may use each adjective as many times as you like and you need not use all of them.)

Groups	Best Adjective	Next Best Adjective
1. _____	_____	_____
2. _____	_____	_____
3. _____	_____	_____
4. _____	_____	_____
5. _____	_____	_____
6. _____	_____	_____
7. _____	_____	_____
8. _____	_____	_____
9. _____	_____	_____
10. _____	_____	_____

COMPARATIVE ATTITUDES TOWARD ETHNIC GROUPS
Data Sheet

In 1933 and again in 1951, college students selected two adjectives from a list of twelve which they thought best described an ethnic group. The following is an alphabetical list of ethnic groups, the adjectives that the largest number of people chose, and the percent of people choosing each adjective.

Results of test in 1933: [1]

Americans	industrious	(48%)	intelligent	(47%)
Chinese	superstitious	(34%)	sly	(29%)
English	sportsmanlike	(53%)	intelligent	(46%)
Germans	scientifically minded	(78%)	industrious	(65%)
Irish	pugnacious	(45%)	quick-tempered	(39%)
Italians	artistic	(53%)	impulsive	(44%)
Japanese	intelligent	(45%)	industrious	(43%)
Jews	shrewd	(79%)	mercenary	(49%)
Negroes	superstitious	(84%)	lazy	(75%)
Turks	cruel	(47%)	very religious	(26%)

Results of test in 1951: [2]

Americans	materialistic	(37%)	intelligent	(32%)
Chinese	loyal to family ties	(35%)	tradition-loving	(26%)
English	tradition-loving	(42%)	reserved	(39%)
Germans	scientifically minded	(62%)	industrious	(50%)
Irish	quick-tempered	(35%)	very religious	(30%)
Italians	very religious	(33%)	artistic	(28%)
Japanese	imitative	(24%)	sly	(21%)
Jews	shrewd	(47%)	intelligent	(37%)
Negroes	superstitious	(41%)	musical	(33%)
Turks	cruel	(12%)	ignorant	(7%)

Results of test in 19 ___:

Individual			Classroom		
Group	Adjective	Adjective	Group	Adjective	Adjective
1.			1.		
2.			2.		
3.			3.		
4.			4.		
5.			5.		
6.			6.		
7.			7.		
8.			8.		
9.			9.		
10.			10.		

[1] Katz and Braly, "Racial Stereotypes of One Hundred College Students," 1933.

[2] Gilbert, "Stereotype Persistence and Change Among College Students," 1951.

C. INTERGROUP RELATIONS

General Concept: The interaction of cultural groups often results in conflict.

3. ETHNIC CLASH

Introduction:

Ethnic conflict has riddled American society since the first colonist arrived on native-American soil. Massive immigration in the nineteenth and twentieth century has produced a legacy of many cultural groups trying to carve out their respective niches within the dominant society. The process often has culminated in violence, and the toll on the United State has been high. In this activity, students will study one major historical clash between a minority ethnic group and the dominant culture and will share the experience indirectly through role-playing.

Specific Objectives:

Students will understand dominant culture and minority culture.

Students will identify the elements which brought about a specific ethnic clash.

Students will experience some of the causative factors by role-playing.

Materials:

"Life in the Camps" reading (see end of activity)

Procedures:

Step 1 - Introduce the concept of ethnic conflict to the class. What is ethnic conflict and why does it occur? Have them give historical and contemporary examples. Make a list on the board and discuss each one briefly.

Some historical examples of ethnic conflict:

1. Relocation of Japanese-Americans after Pearl Harbor
2. Homestead Steel Strike, 1892
3. Activities of the Molly McGuires (Irish) in coal fields during 1800's

4. Anti-German feelings during World War I and World War II
5. Anti-Vietnamese feelings during and after the Vietnam war - 1960's
6. Anti-Eastern European feelings in early twentieth century
7. Manifest Destiny and the Native-American Indians in the nineteenth century
8. Prohibition
9. Civil Rights struggles for Blacks - 1960's

Step 2 - Ask students if they can think of ways in which the conflicts on their list are similiar. For the most part, these conflicts show the ethnic or minority culture struggling with the dominant society which is oppressing the ethnic culture. In other cases, the ethnic culture has banded together against the dominant culture to fight for equal rights. Although ethnic clashes have unique components, all have some elements in common.

Define key terms in this discussion:

Ethnic culture - culture shared by a specific group in society usually based on national origin of members

Dominant culture - culture of the most powerful ethnic group

Minority culture - culture of a group with substantially less power than dominant culture or other ethnic groups

Further discussion questions:

1. How do ethnic groups "get power?" What constitutes power in our society?

2. What is the dominant culture in the United States? Has it always been the dominant culture? How did it get power? (Explain the term WASP--White Anglo Saxon Protestant--if they don't already know it.)

3. What is the minority culture in the United States? Does that change over time?

4. What are issues that the dominant culture and the minority culture fight about?

Step 3 - Tell students that they are going to study one example of ethnic clash, either the Japanese relocation during World War II or the Homestead Strike of 1892.

Note to Teacher: you may substitute other clashes for these two examples if you are willing to develop the lesson yourself. Make sure you have enough background in the subject to direct research projects for students. For the most part, material is readily available on the clashes listed in the activity, and a textbook knowledge is sufficient to carry out the activity. You might let the class choose the activity to focus on, but be sure and give yourself enough time to gather materials.

Assign students to research and write a report on either the Japanese relocation or Homestead strike (depending on which one your class will study). At minimum, students should clarify the following points:

1. Time Period
2. Parties involved
3. Geographic area
4. Immediate causes of the clash
5. Long-term causes of the clash
6. Historic events that occurred during the clash
7. Effects of the clash on all parties
8. Possible ways the clash could have been avoided or arrested
9. Long-term results of clash

Step 4 - Once everyone understands the factual basis of the designated conflict, divide students into groups which represent the parties involved in the conflict. Have them develop a dialogue that represents some of the elements in the ethnic clash and role-play a real or hypothetical scene from the conflict.

The remainder of this activity offers two examples: Japanese Relocation and the Homestead Strike.

Japanese Relocation

A. Factual Base:

1. Time period - December 7, 1941 to end of World War II

2. Parties - Japanese-Americans (mostly second-generation, called Nisei) and dominant culture (WASP)

3. Where - mostly West Coast due to concentration of Japanese-Americans

4. Short-term causes - anxiety over war and fear of invasion by Japan

5. Long-term causes (only a few listed)

   - density of ethnic group on West Coast

   - Racism and discrimination against Asians (explore roots during nineteenth century)

   - jealousness and greed directed at Japanese property

6. Historic events

   - establishment of concentration camps where American citizens were placed without their consent

   - property of Japanese-Americans confiscated

7. Effects

- Japanese-Americans deprived of political, social and economic rights

- bitterness

8. Ways to avoid it - Constitution

9. Results - continued racism and national chauvinism

B. Role-Playing:

Have students read "Life in the Camps" (end of activity). It is an excerpt from a diary written at one of the camps. Have students construct and role-play scenes from this diary.

C. Follow-up Activities:

Allow class to express their feelings about the Japanese camps in a comfortable discussion or written essay.

Have students compare the Japanese camps to the concentration camps for Jews during the same period.

D. Additional Resources:

Books - Ciardiello, Angelo V. Pluralism in America: Ten Ethnic Profiles. Oxford Book Company, 1975. (Use Chapter Ten: Japanese Americans, p. 285 - 303.)

Bosworth, Allan. America's Concentration Camps. Bantam Books, 1968.

Audio-visual - Immigration: The Dream And The Reality. Warren Schloat Productions, Inc. (Pleasantville, N.Y. 10570). This set contains 6 color/sound filmstrips and records. Part VI, "The Japanese Nightmare" is excellent for this activity.

Homestead Strike - First major strike organized by the American Federation of Labor. Steelworkers went on strike against Carnegie Steel Company--now U.S. Steel--in Homestead.

A. Factual base:

1. Time period - 1892

2. Parties -

Management: Andrew Carnegie and Henry Frick (owner and operator of company); both WASPs

Labor: Predominantly Eastern Europeans (Poles, Czechs, and other Slavs) who were recent immigrants, spoke little English, and were practicing Roman Catholics.

3. Where - Homestead Steel Works, Homestead, PA.

4. Short-term causes - Henry Frick, in charge of plant, hired 300 guards to break strike.

5. Long-term causes (see activity called "Industry and Ethnicity" for more background information about the lives of Slavic immigrants in Homestead.)

   - working conditions - long hours of up to 14 hours a day; low wages ($12-$15/week); lived in company houses which were run down, tiny; work very dangerous.

   - union - Carnegie and Frick opposed any organization of workers. Said plant would be non-union.

   - attitude towards workers - management treated workers like children, as inferior people; management wanted to control the workers totally; company manuals gave directions for dedication, hard work, even personal hygiene.

6. Historic events - famous confrontation when Pinkertons attempted to land at plant on Monongahela River in barges. Strikers refused to let them. Shots were fired and many guards and strikers killed. Guards all captured and held captive in town. Frick asked state government for help. State militia (police) called in and broke strike.

7. Effects

   - wages fell and working conditions worsened

   - labor organization forbidden in company; union not organized again until 1936

   - managers of all steel companies saw this as a victory and undertook repressive labor policies after strike; laborers worse off then before; steel became one of the last industries to organize

8. Ways to avoid clash - labor laws

9. Long-term results - continuation of class struggle in U.S.

B. Role-playing:

Construct and role-play scenes from this conflict.
Examples: confrontation at the Mon wharf
labor meeting with management before the strike was called
meeting of workers who organized the strike
meeting of managers who opposed the strike
meeting of wives and other women who supported the strike
meeting of wives and other women who opposed the strike

C. Follow-up Activities:

Have students compare this strike with others - the "Sit-Down Strikes" of the auto plants during the 1930s; the last coal strike, etc.

D. Additional Resources:

Books -

Lorant, Stefan. Pittsburgh: The Story of a City. Doubleday, 1964.

Livesay, Harold C. Andrew Carnegie and The Rise of Big Business. Little, Brown and Company, 1975.

Bell, Thomas. Out of This Furnace. University of Pittsburgh Press, 1976.

Byington, Margaret. Homestead: The Households of a Mill Town. University of Pittsburgh Press, 1974.

Wolff, Leon. Lockout, The Story of the Homestead Strike of 1892: A Study of Violence, Unionism, and the Carnegie Steel Empire. Harper and Row.

Audio-visual -

"The Masses and Millionaires" LCOA, 1974 (movie dramatization of Homestead Strife.)

LIFE IN THE CAMPS*

Introduction

The locking up of Japanese-Americans in concentration camps during World War II was in many ways a logical extension of the anti-Oriental racism that had existed on the West Coast since the arrival of the first Chinese immigrants in the 1840s. Japanese laborers began to arrive in California in the decade following the Exclusion Act of 1882, which barred further Chinese immigration. Despite their record of good citizenship and hard work in menial tasks, the first generation of Japanese-Americans endured similar discrimination; the "Gentlemen's Agreement" of 1907 ended Japanese immigration. Many of the Nisei, the second generation of Japanese-Americans, born and brought up in the United States in the period between the two world wars, became substantial business people and property owners. Nevertheless, in the wake of Japan's attack on Pearl Harbor in December 1941, an outpouring of bigotry and fear persuaded officials in California and Washington to "relocate" the Nisei. Ultimately ten "relocation camps" were established in remote areas, from California to Arkansas. Losing their homes and businesses, the Nisei and their children, charged with no crimes and denied legal recourse, became prisoners of war in their own country. The following letters reflect life in the camps.

*Jim Watts and Allen F. Davis, Generations: Your Family in Modern American History (Alfred A. Knopf, 1978) pp. 189-192. Watts and Davis reprinted the letters from the Japanese-American Evacuation and Relocation Records, The Bancroft Library, University of California, Berkeley.

Letters

. . . Left Fresno at 8:55 this morning and reached the Assembly Center at about 9:10 a.m. We first stopped at the registrar's office to be checked and registered. Our bags and pockets were searched, to my surprise. For what? I don't know. Luckily we all passed. I mean nothing was taken from us. Then our baggage was inspected from corner to corner. What a feeling I had when they went through our personal belongings . . .

When I first entered our room, I became sick to my stomach. There were seven beds in the room and no furniture nor any partitions to separate the males and the females of the family. I just sat on the bed, staring at the bare wall. For a while I couldn't speak nor smile. Well, after getting over with my shock, I started to get the baggage in . . .

Then we wanted to know where our rest rooms were. This was too much for me. There is no privacy. I just can't explain how it is, but it's worse than a country privy. After it's been used a couple of times, there is a whole stack of flies. Once you open the door the flies can be seen buzzing around; it is like a nest of bees. We just couldn't go in there, so we excavated. The hospital being facilitated with flush toilets, we sneaked in. Then we tried the showers, which are not so bad except that there is no privacy. Well that's that for the day's happenings.

As to what I think of camp life; I think it's hell. That's the only word I could think of to describe it.

Every Nisei . . . was extremely annoyed when he was reminded by some visiting Caucasian that he had been placed in the assembly center "for his own protection." Also, without exception, everyone was highly indignant at the practice of focusing floodlights from twelve watchtowers on camp every

night from twilight to dawn. When informed by the administration that the searchlights had been installed to protect us from outsiders who might leap over the fence to injure us, his usual retort was: "Why should the lights be focused on the barracks and not on the outer fence as a logical procedure?" Similarly, there was keen resentment against the barbed-wire fence surrounding camp and many a time I watched a novice throwing rocks at it to discover if the wires were actually charged.

No systematic study was made of the attitudes of little children but the narrating of a few stray incidents might be of some aid in identifying them. One afternoon in late June, I hear a great commotion behind my barrack and on investigation perceived a group of twelve boys about six to ten years of age shouldering wooden guns and attacking a "Japanese fort" while lustily singing "Anchors Aweigh." . . . Similarly, in the blackout of May 24, little children raced down our street yelling at the top of their lungs: "Turn off your lights! The Japs are coming!"

A Nisei mother once told me with tears in her eyes of her six-year-old son who insisted on her "taking him back to America." The little boy had been taken to Japan about two years ago but was so unhappy there that she was compelled to return to California with him. Soon afterwards they were evacuated to Santa Anita, and the little boy in absence of his Caucasian playmates was convinced that he was still in Japan and kept on entreating his mother to "take him back to America." To reassure him that he was in America she took him to the information center in her district and pointed to the American flag but he could not be consoled because Charlie and Jimmie, his Caucasian playmates, were not there with him in camp.

It is also interesting to note that whenever little children sang songs these were not Japanese folksongs but typically American songs like "God Bless America," "My Country 'Tis of Thee," "My Old Kentucky Home," "Row, Row, Row Your Boat," "Jesus Loves Me,' and other songs known to every American child. The "Americanness" of the Sansei (third generation Japanese Americans) may serve to identify the character of their Nisei parents.

When 1,500 work orders were sent out by the Personnel Office to U.S. citizens above the age of sixteen a day before the camouflage project was opened, approximately 800 were reported to have refused to work. Some excused themselves by claiming that they were allergic to the dye on burlap strips or the lint which fell off from them, but at least half of that number was said to have refused on principle. They felt that they were really "prisoners of war" and that the U.S. government had no right to appeal to them to aid in the war effort on a patriotic note. The battle cry during the camouflage strike of June 16-17 seemed to be: Give us the treatment accorded other American citizens and we will gladly cooperate in completing the number of nets requested by the U.S. Army . . .

THE WRA RELOCATION CAMPS, 1942-1946

C. INTERGROUP RELATIONS

General Concept: The interaction of cultural groups often results in conflict.

4. LA CAUSA CLOUT

Introduction:

The seeking of ethnic self-consciousness, social justice, and a better life have been continual themes in American ethnic history. Although the culture of each ethnic group changes to a greater or lesser degree as the ethnic group "acculturates" to the dominant American society, succeeding generations look to their ethnic heritage with deep pride. Ethnic groups frequently draw strength from this heritage and use their common traditions to create solidarity when they must fight for equal rights in the inhospitable foreign land. The 1960s and 1970s witnessed the cultural and ethnic revitalization of the Chicano or Mexican-American, who for generations was the backbone of large-scale agriculture in the southwest region of the United States. This ethnic minority picked fruit and vegetables as migrant workers. Poorly paid, badly housed and fed, and ill-educated, the migrants were among the most exploited elements in the American labor market. During the 1960s, Mexican-American farm workers began to fight for better working and social conditions. Under the leadership of Ceasar Chavez, who became the driving force for Chicano social and ethnic equality, they organized the United Farm Workers Union.

This lesson deals with the "ethnic clout" that farm workers, especially Mexican-Americans, have developed under the leadership of Chavez and the UFW. Although the battle for human rights and a decent living standard is far from over for migrant workers, they have won several key victories. They carried out a successful boycott of non-union lettuce anf Gallo wine throughout the United States which finally forced growers to negotiate with the UFW. This activity focuses on the organization of the boycott in Pittsburgh in order to illustrate the farm worker's struggle.

Specific Objectives:

Students will recognize that different groups have different social status.

Students will analyze the relationship between ethnicity and the production of the nation's agricultural products.

Students will analyze the tactics used to bring about social and economic justice for a specific ethnic group.

Students will appreciate the contributions of Chicanos to American agricultural production and the development of our society.

Materials:

Four pieces of primary evidence describing the position and activities of the United Farm Workers of America (see end of activity)

Letter from Cesar Chavez (see end of activity)

Reading on Cesar Chavez (optional - see end of activity)

Procedures:

Step 1 - Duplicate the four pieces of primary evidence distributed by the United Farm Workers of America, Pittsburgh office. (See end of activity.) Use a transparency or spirit-master to get multiple copies for use in small groups.

Conduct a discussion of the evidence focusing on the following questions:

a) What do you see as the central issues presented in the evidence? What group of workers are involved? What ethnic group makes up the majority of this working group? What do you think is the social status of this group? Why?

b) What contributions are Mexican-Americans making to American society? Are these important contributions? Why or why not?

c) What is the UFW encouraging people to do? This is a form of clout. What is clout? Do you think this form of clout is effective? Why or why not? What is a boycott?

d) Where do you suppose these pieces of evidence came from? How can you evaluate their reliability?

e) Optional - If students have completed the "Industry and Ethnicity" and "Ethnic Class" activities found elsewhere in this booklet, ask students what similarities they see between the conditions of the Mexican-Americans of the 1960's and 1970's and the Slavs at the turn of the century.

Step 2 - Duplicate the excerpted letter written by Cesar Chavez (see end end of activity). Discuss the contents of the letter. How does the letter support the conclusions drawn from the study of the four pieces of evidence in Step 1. What new questions does this letter raise? What are possible answers?

Step 3 - Have students read the article on Cesar Chavez (optional - see end of activity). Discuss the reading by focusing on the following questions:

a. How did being a poor Chicano migrant worker affect Ceasar Chavez?

b. What tactics did Chavez use in his movement? Why do you think he chose these specific tactics? Did these produce the clout necessary to achieve his ends? Why or why not?

c. What has Chavez done to develop the self-consciousness of Mexican-Americans?

Follow-Up Activities:

Have students explore other Mexican-American movements to achieve economic and social justice. Focus on the Community Service Organization, the Mexican-American Political Association, the Political Association of Spanish-speaking Organizations, and La Raza Unida.

Have a group of students research the plight of migrant workers in Pennsylvania and determine how other Spanish-speaking ethnic groups are doing here. (They should concentrate on the Puerto Rican-Americans, because they are the largest Spanish-speaking group.)

Additional Resources

Bibiography:

London, Joan and Anderson, Henry. So Shall Ye Reap: The Story of Cesar Chavez and The Farm Workers' Movement. Thomas Crowell, 1970.

Moguin, Wayne (ed.) A Documentary History of the Mexican Americans. Bantam Books, 1972.

Ciardiello, Angelo. Pluralism in America: Ten Ethnic Profiles. Oxford Book Company, 1975. Chapter Seven: Mexican-American.

Audio-Visual Materials:

Spanish - American Leaders of 20th Century America, produced by AVI Associates. This set contains 8 color/sound filmstrips and 4 records. "Cesar Chavez: Leader of the Downtrodden" consists of 57 frames and is 15 minutes long.

The Migrant Workers. Guidance Associates. Two part filmstrip with records and tapes. Illustrates the struggle of migrant farm workers to achieve a better life. (Available from the Allegheny Intermediate Unit.)

EVIDENCE #1

FARM WORKERS PAST STRUGGLE: Farmworkers remember many labor strikes in the fields, and Fillmore and Santa Paula, California in 1941, broken by the unmerciful hand of the growers. However, in September 1965, under the leadership of Cesar Chavez, workers in Delano, California walked off their job. This signaled the beginning of a farm workers organizing effort which has brought the growers of Delano to the bargaining table in 1970 after a 3 year boycott of grapes. From the fields of Delano in 1965 to the fields of Salinas in 1970, where, in the largest farm strike and the most effective boycott in U.S. history, the United Farm Workers Union, AFL-CIO has met with enthusiastic acceptance of the workers.

THE NEED FOR A UNION: Statistics indicate the need of farm workers for a union. According to the U.S. Dept. of Labor, the average annual income for a family of four is $2700. This same department estimates that if farm workers wages were doubled and the full increase passed on to the consumer, he would only pay a penny or two more for a head of lettuce or stalk of celery. (UFWOC has asked for only a one-fifth increase in wages.)

LIVING CONDITIONS: The Senate Subcommittee on Migratory Labor (1970) found over 800,000 children under 16 years old working in the fields to help support their families. The U.S. Public Health Service estimates that while other Americans can look forward to over 70 years as a life expectancy, the farm workers life expectancy is only 49 years. Maternal and child mortality are both 120% higher; influenza and pneumonia run 200% higher; other infectious diseases run 260% higher; the accident rate for workers is 300% higher than for others. Further, 850 to 1,000 pesticide-related deaths, and 80 to 90 thousand injuries are caused yearly. (The pesticides used by the growers include chlorinated hydrocarbons and organophosphates, etc., whose residues on fruits and vegetables present serious threats to all consumers and which all UFW contracts explicitly forbid to be used).

WHAT ARE FARM WORKERS DOING NOW? Farm workers are now beginning to do something to overcome these indecent conditions by organizing into United Farm Workers Union. The powerful lobbies of the growers in Congress and the disreputable acts of the Farm Bureau have placed farm workers at the mercy of the growers. The workers are now demanding to be recognized and are applying the means necessary to achieve that end -- strike activities and boycotts which will increase the effectiveness of the workers' bargaining position.

WHAT YOU CAN DO: In the present situation, after a year of futile negotiations with the lettuce growers, the union is renewing its boycott efforts in earnest. However, the growers and sellers are a much subtler opposition now -- they are attempting through various schemes to make consumers believe that they are marketing union lettuce, while in fact it is scab. Due to the confusion created by such practices, it is being asked that all lettuce be boycotted unless it is certain that it has been harvested by union labor. This is a temporary but necessary course of action, it is felt, in order to insure the success of the remaining organizing efforts in the lettuce fields. Indeed it is the least we can sacrifice to support the cause of the farm workers who are made to sacrifice so much to put the food we eat on our table. Instead buy spinach, cabbage, kale, endives, loose-leaf romaine, mustard greens or celery. WE NEED YOUR SUPPORT PLEASE PHONE US AT 661-2245.

United Farm Workers
Pittsburgh, PA

EVIDENCE #2

CESAR CHAVEZ

WILL ....

LEAD

10 MILE WALK for JUSTICE

sat, may 1st 10a.m.

Flagstaff Hill, Schenley Park, Oakland

RECEPTION with CESAR CHAVEZ

FRIDAY, APRIL 30, 7-9pm

ANTONIAN HALL - Carlow College

5th Ave, Oakland $1.50

Call 681-4880

UNITED FARM WORKERS OF AMERICA
217 NORTH CRAIG STREET
PITTSBURGH, PA, 15213

labor

Don't Buy Grapes, Head Lettuce or Gallo Wine

donated

EVIDENCE #3

PLEASE

DON'T BUY
HEAD
LETTUCE

ligrant lettuce workers are on strike for their union. They want ecent wages, toilets in the field, sanitary drinking water conditions. hey want an end to racial discrimination on the job, protection :om harmful pesticides, and an end to child labor in the fields.

ust as during the Grape Boycott farm workers have brought their ause to you, the American consumer, for your support. **PLEASE)ON'T BUY LETTUCE, OR EAT LETTUCE! PLEASE DON'T :ERVE LETTUCE IN YOUR HOME, AND PLEASE REFUSE T IF SOMEONE SERVES IT TO YOU.**

'here are many good substitutes for ettuce – spinach, cabbage, kale, endives, oose-leaf romaine mustard greens and celery.

United Farm Workers
AFL-CIO
Room 300
121 S. Highland Ave
Pittsburgh, Pa 15206
(412) 661-2245

Only a small part of the lettuce industry has signed contracts with UFW. Lettuce from these companies is identified by this union label. If you don't see this label on the cellophane wrapper, don't buy the lettuce.

( ) I want to help
( ) Send me more leaflets
( ) Enclosed is my donation or $_____
( ) I would like a speaker at my organization/work-place

Name_____ Address_____

City_____ State_____ Zip_____ Phone_____

EVIDENCE #4

SUPPORT FARMWORKERS

BOYCOTT GRAPES

& GALLO WINE

UNITED FARM WORKERS OF AMERICA, AFL-CIO, BOX 7598, PGH, PA, 15213, PHONE 681-[illegible]

labor donated 95

CESAR E. CHAVEZ
LA PAZ
KEENE, CALIFORNIA 93531

Dear Friend:

September, 1974

For generations farm workers struggled to improve their inhuman working conditions. Finally in the 1960's the United Farm Workers of America, AFL-CIO (UFW) succeeded in doing what had never been done - organizing a viable union for farm workers. We had strikes and boycotts, people suffered, families went hungry and finally in 1970 we signed 3-year contracts with the table grape growers of California. Hope was born among farm workers and their families. Black, brown and white united and a spirit of self-respect and independence grew, taking the place of fear and helplessness.

In April of 1973, our 3-year contracts expired. The growers, disregarding the rights of the workers, chose to sign sweetheart contracts with the Teamsters Union. We asked the growers for an election so the workers could vote on which union they wanted to represent them. We promised to post a bond assuring that if we lost the election we would call off the strike and the boycott. We got no response. The growers prefer the Teamsters Union whose contracts permit the return of the feudal labor contractor (crew boss) system. Their contracts permit the return of the feudal labor security or seniority and no regulations controlling the use of pesticides. We are already seeing the effects of this neglect as more and more farm workers are coming into our clinics suffering from pesticide poisoning. The UFW is a worker-controlled union and the growers don't like that.

Throughout the summer of '73 local judges (many beholden to the growers) issued injunctions limiting the legitimate strike activity. Thousands of farm workers, among them women, children and older men, were maced, beaten, jailed and hospitalized by growers, Teamster goons and sheriffs.

And then, on August 16, while picketing at the Giumarra Vineyards, Juan de la Cruz was shot and killed by a sniper. His murder was witnessed by his wife Maximina who was picketing by her husband's side. Two days earlier, striker Nagi Daifullah was beaten; he died from a massive brain hemorrhage shortly thereafter.

* * * *

Our small union, poor and struggling to get started, will not be destroyed. Neither the growers, nor the Teamsters, nor the White House has the power to crush our spirit or to overcome the thousands of people who help us because of their faith. You are the crucial element they cannot control. The harvest of grapes by workers under UFW contract ended July 13 and there will be no union grapes in the market until next year's harvest begins in April. Therefore please boycott <u>all</u> grapes and Gallo wines and don't buy or eat iceberg (head) lettuce unless you are sure it bears our label.

We are going to win. But we will win sooner with your help. Please join with us in our struggle for self-determination and dignity by sending your check today. Your gift - large or small - will be greatly appreciated.

In Peace and Justice,

Cesar E. Chavez

Cesar E. Chavez

96

UNION LABEL

Reading
on
Cesar Chavez[1]

Few men, ethnic orgin notwithstanding, have towered over the U.S. labor and civil-rights scene as prominently as Cesar Chavez. Deified and vilified, his name became synonymous with the drive of the Mexican-American for social and economic equality, and he led the vast movement to lift his fellow migratory farm workers out of their long peonage. The late Robert F. Kennedy called him "one of the heroic figures of our time."

Chavez is primarily responsible for the existence of the United Farm Workers Union, AFL-CIO -- the first effective agricultural union in the United States. His nationwide boycott of California table grapes, his fasts, and his long marches through the Golden State set a new style in nonviolent celebration of a cause and the realization of a dream. They were a long time coming.

Cesar Estrada Chavez was born in Yuma, Arizona, in 1927. His father's dust-bowl farm failed in the depression of the 1930's, and the family joined other migrant farm workers. In the inequities of their existence, Cesar's future was born.

He remembers working seven days a week and having the man who hired him disappear with his pay. He remembers searching for wild mustard greens to keep from starving, selling cigarette tinfoil to junk dealers to buy a sweater, being thrown out of Anglo sections in movie houses, walking barefoot through the mud to school, and never being able to go beyond the seventh grade.

The memories stayed with Chavez as he went off to the Navy, and afterward when he returned to farm work, this time near Delano, California.

In 1952 he was brought into the Community Service Organization by Fred Ross, an organizer for so-called "professional radical" Saul Alinsky, and helped Mexican-Americans in their problems with immigration authorities, police, and welfare boards.

During the following decade Chavez developed the techniques and the philosophy that would later make him a figure of national importance. In 1962 he left the CSO, withdrew his savings of twelve hundred dollars, and organized the National Farm Workers Association. La Causa had begun.

In the next six months he traveled through central California and talked to more than fifty-thousand farm workers, and in the next two years the membership of his NFWA had grown from one to seventeen hundred families. The organization by then had become strong enough to win pay raises on two occasions, but there was still work to be done.

[1]Al Martinez, Rising Voices: Profiles of Hispano-American lives (New American Library, 1974), pp. 45-47.

That same year - 1965 - eight-hundred migrant Filipino grape pickers who belonged to the Agricultural Workers Organizing Committee, AFL-CIO, went on strike. Chavez's NFWA joined in.

The strike lasted five years, during which the two organizations merged to become the present United Farm Workers Union, AFL-CIO. Nonviolence was the theme of la huelga, for Chavez modeled his movement after the late Martin Luther King, Gandhi, Nehru, and leaders of the peace movements. He fasted for twenty-five days, led a three-hundred-mile hike joined by ten-thousand sympathizers, and finally initiated the nationwide boycott of California table grapes.

Eleven major wine-grape growers signed contracts with the UFWU early in the struggle, but the table-grape growers refushed to yield. By August 1968, the year the boycott began, it had cost the industry twenty percent of its national market. Chavez was taking on the entire industry and, in his words, "making the grape itself a label."

Contributions, support, and recognition of their fight were the immense results of the incredibly successful boycott, and the growers finally gave in. By the middle of 1970, contracts had been signed by growers of eighty-four percent of the nation's table grapes. The wages of farm workers went from $1.10 to $2.10 an hour. The fight goes on.

Chavez saw the history-making victory only as "the end of the beginning" and led his union into the vegetable-growing industry of California's Salinas Valley. "The fight is never about grapes or lettuce," he said. "It is always about people."

Chavez dreams about other work, in the fields of health and education, but first the man often referred to as "the Messiah of the Mexican-American civil-rights movement" feels that as long as economic inequities exist for them, "the dreams will have to wait."